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ASSOCIATIONS, AND THE SCHOOLS OF THE
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LEWIS A. MERRILL,
EDITOR

Annual M. I. A. Conferences should be held in each stake. We have the permission of the Presidency of the Church to hold officers meetings at 10 a. m. and general meetings at 2 and in the evening. Make the most of the opportunity. Get your best stake talent; make the occasion a lively, profitable, and important stake affair. Set your own date by consulting the Stake Presidency; show your best ingenuity and initiative in arranging a program. Get the young ladies to co-operate.

The Salt Lake Theatre celebrates its fiftieth anniversary in March this year. In honor of the occasion, the next number of the Era will have an illustrated article on the subject by Alfred Lambourne, who was closely connected with the famous playhouse in its early days.

An M. I. A. Day is the topic that every Stake Y. M. M. I. A. Board should have up for consideration just now. What about the time and place, the story telling contest, the debate, the musical entertainment, the athletic and field sports, the special manual exercises, the religious services to close? Are you ready with any or all of these? What have you in your Stake to offer for the annual general Convention? Work up enthusiasm and interest this month.

Elder Wells Cloward, writing from Mount Vernon, Illinois, January 16, says that the elders of Mount Vernon wish to express their gratitude for the **Improvement Era**. "We find it a welcome visitor—one that enlightens as well as encourages the elders in their missionary labors. We pray that with our aid the Era may reach many more homes."

Elder Hilmar M. Nelson, writing from Odense, Denmark, says, "We read the Era with great interest, and find many of its articles of special value to the Missionaries. It is doing a good work wherever it comes. I have been a subscriber for eight years, and have never wanted to be without it. May the Era prosper, and be found in many more homes than now."

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IMPROVEMENT ERA.

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The Higher Law in Politics

BY WILLIAM A. HYDE, PRESIDENT OF THE POCA TELLO
STAKE OF ZION

The subject for the young men of the Church in their last season's manual, "The Making of a Citizen," has suggested some thoughts as to the powers, privileges and duties of citizenship under the beneficent laws of our great country.

The universality of law has been shown by this apt expression: "Its voice is the harmony of the universe, its fountain is the bosom of God." This being true would justify the assertion that all just and righteous laws, wherever and however, and by whomsoever formulated, are laws of God. This would lead to a final and last analysis of law, as being merely truth applied for the government of humanity. These generalities may be easily accepted by the "Mormon" people, for, though not expressed in just those words, these ideas with reference to law run through the entire fabric of their doctrines. Without a shock to our sense of reverence, we may even say that God himself is subject to law; and that although he is the author of law, in the sense that he has applied truth to the conditions of men—primal law is co-existent with him.

John says, referring to the Savior: "In the beginning was the Word, and the Word was with God, and the Word was God. * * * and the Word was made flesh and dwelt among us," and the Prophet Joseph Smith, in referring to this statement of John, says further: "Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be. All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also, otherwise there is no existence." Doc. & Cov. 93:29-30. God sent his Son, the

embodiment of truth, to the world to be "the light of men," the doctrines that he laid down for the government of men are the expression and application of those truths—they are the highest ideal laws for the government of men, and in their essence are elemental. "Sin is the transgression of the law," and "to him that knoweth to do good, and doeth it not, to him it is sin." To fail to do good, then, is to break the law. If we could only sense it, there really is no division of law into secular and religious or ecclesiastical. Such division as exists is mechanical merely, and the direct result of the fact that men are estranged from God. Moses needed no such division, for his statutes were written by the finger of the Almighty. When Jefferson wrote these words: "We hold these truths to be self evident, that all men are created equal, and that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness," he repeated in new words the doctrine of free agency that inspired Michael's hosts to the victory over Lucifer upon the primeval battlefield; and this, the greatest of all laws shaped in the Heavens, is to be credited with the present freedom of humanity. The right of liberty is the right to apply truths, as men collectively see them, to the conditions of their lives, and these applications are the law of men, and whether simple, for the government of a tribe in their skins, or complex, for a nation with wonderful cities and mighty armies, they are, corresponding to their beneficent qualities, the near or remote expression of the divine will. That God should recognize and encourage these efforts of his children in the interpretation and application of truth, is further evidence that he abides the law, for notwithstanding the fact that in him lies the right of appeal, often exercised to the overturning of the corrupt and unrighteous of the nations of the earth, his word to the individual has been that he should abide the powers that be. The Latter-day Saints, in line with this attitude of the Lord toward the laws of men, have adopted this rule of conduct: "We believe in being subject to kings, presidents, rulers and magistrates, and in obeying, honoring and sustaining the law."—Articles of Faith. It is a short stretch of logic, therefore, to say, that in obeying officers and in honoring the law, we are obeying and honoring God. The means being in the hands of men to accomplish in an orderly way the reversal of bad laws, the Lord does not approve of rebellion, either to-

ward laws or their administrators; and the commandment, "good men and wise men you should observe to uphold," does not carry with it the opposite, that bad men in office should be overthrown by revolution and anarchy.

Thus, with temporary failures and reversals, men, from the beginning of order, have been pursuing an upward course, nearer and nearer to the perfect light. In the Grecian and Roman forums men discovered democracy—the sovereignty of the masses; to harmonize those rights with the powers that vest in office, has been a problem of the ages, for there has been no man born that has been fit for anything but the shackles of a slave that has not brought with him to earth the liberty granted to him in the Heavens. Time and time again there have been earthly conflicts, to renew again the primeval victory; Marathon, Leuctra, Runnymede, Yorktown—these are echoes merely and the consequence of the primeval struggle. The immediate part that God has had in the evolution upward, has been the inspiration that has been revealed by his prophets; not the prophets only whose names have appeared within the lids of the scriptures, but the heralds of light from whatever source. He has wrought upon men until they have broken through the shell of custom and precedent, hardened into the tyranny and oppression either of men or of ignorance, and the epochs of law have been those of the adaptation of men to truths which their newly acquired intelligence has permitted them to see and use. The higher forms of law are the more dangerous, for they permit the most liberty, and liberty is a two-edged sword that cuts both ways. When humanity gets to the point where liberty may in all ways be safely intrusted to them, they will have arrived at the place when they will be fit subjects of the highest forms of intelligence.

Governments recognize in their codes what is termed the "common law," and this common law is not limited in operation to one government, but is international; thus the common law of the United States finds its basis in the unwritten laws of England; unwritten, because they are so self evident as to need no formal statute. If traced to its earthly beginning, common law as recognized by enlightened nations would go back in one form or another, through the various avenues of history, until lost in the mazes of tradition, but it will be found to be in all ages the survival of the truth, added to here and there, gaining in strength

and volume as peoples gain in experience, and fitting itself to the needs of man in his evolution. There has been some argument over the proposition that Christianity is a part of the common law. It is more consistent to take the stand that common law is a part of true Christianity, or, rather, a part of the gospel of Jesus Christ. From the standpoint of the Latter-day Saints, this thought is justified by the statement of the Lord in a revelation to his modern prophet: "And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me."—Doc. & Cov. 98:5. This would indicate that in the dealings of God with his children there are principles of justice and righteousness common to all men, irrespective of race, creed or color, in fact, God's common law. One author has said that "the unwritten or common law, as distinguished from the written or statute law, is the embodiment of principles and rules inspired by natural reason, an innate sense of justice, and the dictates of convenience, and voluntarily adopted by men for their government in social relations." It is the survival of the *best*, in the experiences of mankind, knowledge of things as they have been crystalized for the benefit of those to come, and preserved in the histories, rather than in the law books of men.

Upon this fundamental basis of the common law, men have from time to time made agreements with each other, and entered into compacts, binding themselves and their followers to certain general principles of government, and these compacts are the constitutions upon which some monarchies and all republican forms of government rest. A constitution represents the prevailing intelligence and morality of its framers, and, as one authority puts it, "is not the beginning of a community, nor the origin of private rights; it is not the fountain of law, nor the incipient state of government; it is not the cause, but consequence, of personal and political freedom; it grants no rights to the people, but is the creature of their power, the instrument of their convenience." They may be as unstable as the wind, as when, at the birth of the French republic, they were the creatures of a day, as this or that body of men came into power. They are valuable to the cause of humanity only as they shall have in them the basic principles of right. They may have the highest forms of wisdom, calculated for the prosperity of an enlightened people,

or they may have but a mixture of the good with a preponderance of the bad ; but, good or bad, they serve in a sense as the foundation upon which shall rest the body politic.

The constitution of our country seems to have united in it the sum of wisdom as an instrument for the benefit and for the government of men, and it is marvelous to the ordinary mind to think of the intellect that could have conceived it. Over a hundred years ago it began service with a poverty stricken people, who were living their narrow life under crude circumstances and conditions, and has continued with them through the most wonderful national history of the ages, adapting itself to their growth, providing for their needs, as one by one the great problems of a developing country has confronted them. The Latter-day Saints look upon this as a natural result, rather than as a fortuitous circumstance or happy coincidence, for they believe that the Intelligence which from the beginning has applied truth for the benefit of man, had an active part in the making of the constitution of our country. They believe what, in a revelation, the Lord said to the Prophet Joseph Smith :

“According to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment. Therefore it is not right that any man should be in bondage one to another. And for this purpose I have established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed this land by the shedding of blood” (Doc. & Cov. 101:77-81).

Believers in modern revelation, in view of this announcement, have no difficulty in providing the basis for a healthy, patriotic belief in the sufficiency of the constitution of this country. It is easy for us to understand now how Jefferson could, in the Declaration of Independence, have provided the keynote for the constitution that in due time followed ; for it amply insures “life, liberty and the pursuit of happiness,” which is the sum of all human desire. To be an obedient, earnest citizen of this republic becomes a pleasant duty, when we can believe that God had a hand in the moulding of our institutions. To one who believes thus, his chief concern is, not that the instrument shall fail in some new

emergency, but that men, forgetting or not knowing the measure of its divinity, shall attempt to overthrow, change, or supplant it. That it is intended to be an abiding, continuous instrument for the happiness of mankind is attested by the inspired prayer uttered by the Prophet, wherein he says: "Have mercy, O Lord, upon all the nations of the earth, have mercy upon the rulers of our land, may those principles which were so honorably and nobly defended, viz., the constitution of our land by our fathers, be established forever" (Doc. & Cov. 109:54). That the Lord intended that we, with our knowledge of the hand that he had in the framing of the constitution, should befriend and support it, is evidenced by the words:

"And that law of the land which is constitutional, supporting that principle in maintaining rights and privileges, belongs to all mankind and is justifiable before me. Therefore, I the Lord justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertaining to the law of man, **whatsoever** is more or less than these cometh of evil. I the Lord God make you free, therefore ye are free indeed; and the law also maketh you free" (Doc. & Cov. 98:5-8).

The Church, by these statements, embodied in its revelations, has incorporated the constitutional laws of the country into its beliefs, and they become in a sense a rule of faith. There should be no question with the "Mormon" people, then, as to their allegiance, and they should be among the most ardent defenders of the principles of our government.

These thoughts have been suggested to me by hearing constant agitation, the tendency of which seems to be directed against the constitution. There appears to be an ill-considered desire for sweeping changes, that appear to strike at the root of fundamental principles. I was greatly surprised, in talking with a man who is the accredited representative of a political faith, to hear him say that the American people had outgrown their constitution, and that it should be discarded for something that would meet the present needs of the people. If that idea is shared by many, it is in my opinion an alarming symptom, and one that to me appears to be little less than treasonous. The abolition of law is anarchy, a condition which the religious mind contemplates with fear; yet how close upon this state of chaos we tread when we denounce the restraints of government in its efforts to preserve the rights of

its citizens. Of that class of semi-anarchists in our country who support and enjoy inflammatory publications, that condone and encourage the violence of mobs, we might say—that denying the protection of the law for others and becoming a law unto themselves, they have rejected the benefits of our constitution, and cannot expect for themselves the full flower and fruits that come from the enjoyment of orderly liberty. Of them it may be truly said, as the Lord says of those who prefer to reject the spiritual law :

“That which breaketh a law and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, cannot be sanctified by law, neither by mercy, justice nor judgment, therefore they must remain filthy still” (Doc. & Cov. 88:35).

That judges, juries and witnesses in our country, may be intimidated, may mean that there is in our midst the breeding grounds for an upheaval, beside which the French Revolution would in comparison be as a summer zephyr to a cyclone. A modern Gadianon band would find a congenial atmosphere where a cry is raised unrebuked against the courts, which are the safeguards of the people!

Only one step removed from this mental attitude, is the frame of mind that is apathetic in the presence of law breaking. In my opinion there is no rule of ethics that should close the mouths of witnesses to infractions of the law; and that maudlin sentimentality that parades “honor” as a reason for silence in the presence of wrong doing, has in very deed “stolen the livery of Heaven to serve the Devil in!”

Patriotism, to be genuine, must take on the active quality, that will regard the honor of our institutions as an individual responsibility. That there are evils in the administration of our government no one will attempt to deny, but that they are due to a lack of knowledge as to our rights, and of the way to maintain them under and by the assistance of the constitution, is just as apparent.

What the American people most need, in my opinion, is a deeper consciousness of their sovereignty, with more enlightenment as to their powers under the constitution. Free agency of man presumes the democracy of man, and that is as true of his civil as of his religious relations. “And all things shall be done by common censement in the Church” (Doc. & Cov. 26:2), a rule

of Theo-Democracy, is a rule that may be applied to the political affairs of men with but the changing of a word. It being true that the powers of government are in the hands of the people, if they are not being properly served, the inevitable conclusion is that it is their own fault and not necessarily the fault of the laws; and to make this condition the basis for demands that are unconstitutional is unworthy of enlightened citizenship.

Men are clamoring for a more equitable division of property, and to gain their ends are demanding an adjustment that would destroy one of the choicest elements of our liberties, the right of free competition in an open field. In their eagerness to have and apply to our present mortal conditions, rules that are idealistic and Utopian in their nature, they forget that the end of law is to subserve the liberties of all. Conscious of inequalities, they are not sufficiently discriminating as to whether these differences in wealth are the result of wrong doing. Inveighing against the rich and favored, they forget that the success of the rich may be due entirely to application and industry; and upholding and defending the poor, they forget that their poverty may to an extent be due to their own negligence of opportunity. The Lord does not spare the rich in the iniquities of their possessions, nor does he spare the poor in their unrighteous covetousness. "Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation—The harvest is past, the Summer is ended, and my soul is not saved!"

"Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, who will not labor with your own hands!" (Doc. & Cov. 56:16, 17) Justice, as an instrument in the hands of God, does not deal with dollars and cents, but with the hearts and souls of men, and if we could achieve that attitude politically, we would be able to solve many of our difficult questions.

Within our basic law is to be found the remedy for every evil, whether coming from organized capital, or originating in the mob, and the cure is to be found in a more thorough application of the means at our command.

Of the elements in political betterment that have been overlooked by the sovereign people, this—that men, more than principles, should be sought after, is the most conspicuous. It is a glaring fallacy, proven so by history, that any body of men may appropriate and exercise infallibly, principles of righteousness. Principles are not to be found upon a banner, but in the heart. That the nation's greatness was wrapped up in Republicanism or Democracy has been the cherished belief of many honest citizens, and they have blindly followed their party flag, no matter by whom carried. In making up the new order of things political, this idea is the first one to be slaughtered.

It would appear to be a patent truth that if just men had always the making and administration of the laws, that just laws, in intent at least, would always be the result of their deliberations; so it would seem that the injunction in this revelation of the Lord to the Latter-day Saints would be the highest form of political wisdom: "Wherefore, honest men, and wise men, should be sought for diligently, and good men, and wise men, ye should observe to uphold; otherwise whatsoever is less than these cometh of evil" (Doc. & Cov. 98:10). Even though coming as a purported revelation, patriotic men ought not to fear it, it is the light that will lead to the way.

We talk glibly and hopefully of the greatest good for man; of the coming of the day when peace shall prevail and righteousness shall reign, and yet what a bitter irony meets us in the fact that it is brought about by the devious and questionable methods of a political system, and by our own carelessness as to our rights and powers, that the men who make and administer the laws are not always just either in intent or action.

Politics and the law—how poorly mated, yet how inseparably connected! Politics makes the lawmakers, the lawmakers make the law; upon the answer to this question, then, depends much: "Who controls politics?"

Is not this a truth, that in the past not often enough have men in the precincts of library or study, with sober, earnest minds that reached out for truth and right, named the policies or the candidates? Has it not too often been the case that from the less earnest and conscientious, to say the least, has come the final dictum? And would we be far from the truth if we should say that in many of the communities of our nation the laws that

govern, and the powers that control, get their inspiration in the back room of a saloon? The stern irony of an appalling situation! The righting of this matter is a titan task, which even the just, though muscled like Hercules, can never accomplish with their present conception of the root of things! To effect this, the self-respecting man, who has held aloof from the contamination of the rabble that congregate around the spoils of place, must come to learn that if he would clean the Augean stables, he must step into the mire.

An objector will say: "You come tardily with your criticisms of the present order, and your pessimism is unwarranted in view of the recent advances in our nation." It is true that the wise and courageous action of prominent officials, aided by the forces of reform, have accomplished much in the last few years, but we will find that so deep a sore is not easily and permanently cured; for the same genius that has evaded right in the beginning, will, out of its exhaustless resources, find a way wholly or partially to nullify the people's will. The only way for a permanent cure is the living of the higher law in politics.

As party men, we are governed by a rod of iron. Shall we say the word that shall commit us to a disregard of political authority—if so, we shall be guilty of the crime of *lese majesty* to the party king, for no one but the man who has felt the penalty can judge of the effectiveness of party discipline. Did he fail to respond to the party call, however arbitrary—did he lift his voice against an unjust or unwise party conclusion—then shall come an ostracism that shall relegate him to political oblivion, pending his abject repentance, when he may enter again to service, but never again to honor among his fellows.

The watchword, "To the victor belongs the spoils," argues more than a volume the primary object and reward of political activity, and that the opportunity to distribute these "spoils," primarily and rightfully the people's possession, is in the hands of a favored few from whose decision there is no appeal, opens the way to a species of tyranny that should find no place in our free institutions. That this power is wisely used by some, with more care for the public good than for personal benefit, does not take from the danger that lurks in the system. It too often means the barter of principle for pelf—too often punishment for independence. Happily there are men too big to be used by this

system. These men have colored party politics by their own virtues, and have thus been the saviors of their parties. These men have become heroes when lesser men would have been named traitors. Roosevelt lived the higher law; he was bigger than his party in this, that he took from the pigeon holes of her sanctuary the musty documents of political virtue, and aired them in the sunlight of today. He made no new truths—he breathed the breath of life into the old. “A square deal for every man” is merely Jefferson more tersely put. While the little bosses execrated him, and the big ones feared him, he brushed aside the conventionalities of party, and spoke the fundamental truths of life, of justice and of right, as between man and man. Knowing that “the letter killeth but the spirit giveth life,” he amazed those who worship at the dry bone sanctuary of the constitution, by interpreting that sacred document into active force. And Roosevelt is not the only man who could break away from fossilized party dogma; it is fortunate for our country that such men are not limited to one party, nor to one locality.

Under the spirit of the constitution, construed as it was intended, for the good of men, let us speak for a free voice for every one, unbound by any restrictions except his own good conscience. With the present average personnel of political organizations, what has political convention or caucus to do with the making of reforms? One man is touched with the fire of truth, and he breaks the chain. It is sacrilege to entrust his message to mummies who chatter and prate of rules of order and political expediency, and measure his revelations in an apothecary's scale—embalm his living utterances with their dead wash, and deliver them to the people robbed and despoiled of their vitality. Let such a man shout his truth to the nation until it is educated to the need of it, and then there will be no question but that the servants of the people will obey the popular will.

It is an excellent quality in a citizen to speak, and speak loudly, and with enthusiasm, on public matters. Modesty, while a virtue in some respects, may become a fault when it locks the lips of men who ought to cry out against evils. The politician who fattens upon vice, and who burdens the air with his talk of taxes, and the destruction of business, ought not to have a monopoly upon agitation. Men ought not to be afraid to bear their testimony to the good of law and the value of its enforce-

ment. To idly listen to a defamation of officials whom you know to be honorable and worthy is to be a silent partner in the sin. Resenting with courage attacks upon the liberties of men by the rich, we should with equal courage oppose the maudlin sentiment that a man is innocent, perforce, because he is a representative of the laborer. A broad-minded discussion of questions should be encouraged. The condition that at one time prevailed in Greece, when citizens in a mass assembled in the forum to consider matters of public concern, and when these assemblies became a vast congress, might not be possible in this strenuous age, but it is a state of public interest greatly in advance of that in our country, where the great body of the people remain quietly at home, while in some instances a few saloon manipulators and political grafters have packed the convention. By all means let there be public opinion, but let the better element of the people contribute in its manufacture.

The method of reform bodies has been to awaken sentiment by the vivid presentation of the results of evil, and this is effective, at least temporarily, but emotions are fleeting, and reform movements are correspondingly transitory. The one virtue of Satan is perseverance, and good must be based upon a permanent, self-sustaining foundation to withstand him. May it not be that we talk too much of the evils of drink and immorality, when all the world knows that these twin curses are wrong. Find me one saloon man who will justify his traffic, only on the theory that men should have the right to destroy themselves if they so desire, or upon the other theory of the right to do business. Is not the abstract issue of the harmfulness of these things settled in the minds of men? Yes; but the great object of the protection of society has not been accomplished. The movement of reforms has ebbed and flowed from the beginning. May not the day come, if we are not prepared, when the tide may recede and leave us lodged upon a reef? To live the higher law in politics will permanently save and redeem us.

I would not argue the discontinuance of some form of party system, but it seems to me that we have overrated the value of platforms and of the promises of men. The most that these can be is an added resource behind the main asset of character. Planks have been the laughing stock of observing men always, for their chief utility has been to be used as screens between the candidate

and the people. Seldom, and then only when we have a strong man behind the platform, who makes its provisions a part of his conscience, have they been fully realized. When all men come to know that there is an elemental truth that all things spring forth from the heart, then we shall know that to have the highest order of political service we must have the highest order of men. I believe that our commercial prosperity is more a matter of individual righteousness, on the part of the representatives of the people, than of party theories. To rob the people by excessive tariffs, or to rob the mechanic by insufficient protection, comes within the scope of the commandment, "Thou shalt not steal." Exclusive possession of political dogmas is a thing of the past, for in matters of national policy men veer from side to side of the political arena, and in their shifting, caused by the evolution and progress of our national life and development, men are today almost unconsciously, perhaps, losing their political identity.

I can think of the ideal party organization in no more fitting terms than that it should be an ark, in which should repose the covenant of our rights and liberties. Let no man lay unauthorized hands upon it, lest he be smitten; and let no political Philistines steal it, lest they incur the plagues and pestilences to be visited upon them by an outraged people. I shall not pursue the parallel further, and say that the Church should be the High Priest to keep in charge this sacred receptacle, for the Church does not possess all the conscience and virtue of the world; but I will say that upon Christian men rests with more weight than upon any other the responsibility of guarding our liberties, and that it is their duty, by voice and influence, to keep it safe from foes without and within the party.

Some rubbish must be cleared away from the roots of our party systems that we may see the hidden causes of unfavorable conditions. Sometimes the seeming strength of a man may be his weakness. The man who plumes himself upon his undeviating partyism, who has voted the good old ticket from the beginning, with never an analysis or choice of *men*, with all his fancied strength can never be a safe pillar for the support of our institutions. O the magic word fidelity! shouted loudest by the enemies of social and civic virtues! There can be no fidelity to right principles but in just and honest men, and, year after year, good men have marched with quiet consciences to the polls

and voted party, and have wondered at the results and at the tardy coming of better conditions, while the politically dishonest men shouting party with strident voices, have voted this way and then that, but always for the perpetuation of the powers of evil. In the secret rituals of these men there is no principle save selfishness, and no law save that of gain; Democrat, Republican, both or neither, if his good shall be best subserved. For such men, ante-election promises, hurting neither tender consciences, nor violating moral standards, are easy of the making. To make these two men equal on election day, the one man's hands should be put in shackles, if we insist that the other man's conscience should be in irons.

Character in man must ever be the prime element in his fitness for responsibility. Would it not be a safe rule to persistently follow, that men should come to preferment in party by the growth and exhibition of moral qualities, more than by the profession of political principles, or by the making of promises? And when happily we shall find combined in men political experience, coupled with sterling character, then look, ye men who stand gazing, at the star in the east that heralds the political millennium! So I would preach men more than principles, for principles, in and of themselves, without the means of expression, are inert and lifeless; and when only men of unsullied character shall present themselves for office, the battle is won. Herein comes the privilege and benefits of selection for which the constitution provides. "Honest and wise men should be sought for diligently," and whether it be the united voice of a people calling a Cincinnatus from the field, or whether it be in the primary conventions, or primary elections, or in the general elections that follow, the *citizens must seek for men of worth*. The idea ought not longer to have support that men may have the profession of an office seeker, and live by that trade. Government is a business and calls for the highest order of ability and integrity, and successful men of honor, whether in the realm of thought or in material directions, should be preferred, and called from their personal work for the general good, and out of the hearts and consciences of such men as these, and that source only, will come this settlement between right and wrong. Abstract the title of each man for preferment, and place the brand of defeat upon the unworthy,

irrespective of party, "for whatsoever is more or less than this cometh of evil."

While regarding with great satisfaction the advancement of the last few years, there is much yet to be accomplished in the cause of political reform. As the enemies of righteousness are routed from one state and then another, the interstate problem will become more acute. The field of conflict will change, and up to the doors of the National Capitol, the defeated hordes of vice and graft will come as to their final citadel. The miniature conditions of our localities will be magnified a thousand times upon this national battlefield. Millionaires will take the place of frightened business men, trusts will take the place of corporations, millions will flow there as thousands here. A great machine, with its ponderous wheels, will grind out in the mazes of a perplexing system, with selfish interests at every point, shaping, or mis-shaping, the principles long ago settled by the highest intelligence and conscience as the law of right for man. This battle will continue until the time when from enough constituencies of the Union will come these *select* men, who shall be the representatives of elemental truth rather than of parties and localities.

A lecturer of national reputation recently said that "our government has not yet established its claim to permanency; its one hundred and thirty-five years comprise only a brief period compared with many institutions past and present." This country, ripening in growth and prosperity marvelously, may as soon decay, if there be not within it the qualities that endure.

I have great respect for American manhood. It sometimes sleeps and sometimes is deceived, but generally, when aroused, it has an accurate sense of right. I have faith in the possibility of the education of the masses, and if the strong, thinking men of the nation can be emancipated from the thralldom of political tyranny, and the masses can be educated to the beauties of a God-given constitution, and to an ardent love of its principles, there will follow the emancipation of the entire citizenship from the stupor of ignorance as to their greater duties, the peaceful overthrow of the powers of evil, and the elevation to kingship of the powers of good.

POCATELLO, IDAHO.

M. I. A. Scouts

BY L. R. MARTINEAU, CHAIRMAN, AND THE COMMITTEE ON
ATHLETICS, ETC., BY APPROVAL OF THE GENERAL BOARD

PURPOSE.

The aim of the M. I. A. Scouts is to inculcate and stimulate in boys high ideals and worthy ambitions as essential to the best citizenship and the greatest happiness, supplementing the best home influences and existing educational and spiritual agencies which lead the boy to do good to himself by doing good to others. The keynote to the M. I. A. Scout movement may be found in the following:

M. I. A. SCOUT IDEALS.

A scout must :	Be courageous.
Be clean.	Be cheerful.
Stand erect.	Be industrious.
Keep his self-respect.	Maintain individuality.
Be manly.	Believe in God and right living.

WHAT SCOUTING MEANS.

Scoutcraft includes instruction in First Aid, Life Saving, Tracking, Camping, Woodcraft, Nature Study, Cycling, Self-help, Self-support, Patriotism, and Loyalty to everything good.

"In all ages there have been scouts, the place of the scout being on the danger line of the army or at the outposts, protecting those of his company who confide in his care.

"The army scout was the soldier who was chosen out of all the army to go out on the skirmish line. The pioneer, who was out on the edge of the wilderness, guarding the men, women and children in the stockade, was also a scout. Should he fall asleep, or lose control of his faculties, or fail on his watch, then the lives of the men, women and children paid the forfeit, and the scout lost his honor.

"But there have been other kinds of scouts besides war scouts

and frontier scouts. They have been the men of all ages who have gone out on new and strange adventures, and through their work have benefited the people of the earth. Thus, Columbus discovered America, the Pilgrim Fathers founded New England, the early English settlers colonized Jamestown, and the Dutch built up New York. In the same way the hardy Pioneers pushed west and made a new home for the American people beyond the Alleghanies and the Rockies.

"These peace scouts had to be as well prepared as any war scouts. They had to know scoutcraft. They had to know how to live in the woods and be able to find their way anywhere, without other chart or compass than the sun and stars, besides being able to interpret the meaning of the slightest signs of the forest and the foot tracks of animals and men.

"They had to know how to live so as to keep healthy and strong, to face any danger that came their way, and to help one another. These scouts of old were accustomed to take chances with death, and they did not hesitate to give up their lives in helping their comrades or country. In fact, they left everything behind them, comfort and peace, in order to push forward into the wilderness beyond. And much of this they did because they felt it to be their duty.

"These little-known scouts could be multiplied indefinitely by going back into the past ages and reading the histories and stories of the knights of King Arthur, of the Crusaders, and of the great explorers and navigators of the world.

"Wherever there have been heroes there have been scouts; and to be a scout means to be prepared to do the right thing at the right moment, no matter what the consequences may be.

"The way for achievement in big things is the preparing of one's self for doing the big things—by going into training and doing the little things well. It was this characteristic of Livingstone, the great explorer, that made him what he was, and that has marked the career of all good scouts.

"To be a good scout one should know something about the woods and the animals that inhabit them, and how to care for one's self when camping.

"The habits of the animals can be studied by stalking them and watching them in their native haunts.

"The scout should never kill an animal or other living creature needlessly. There is more sport in stalking animals to photograph them, and in coming to know their habits, than in hunting to kill.

"But woodcraft means more than this. It means not only the following of tracks and other signs, but it means to be able to read them. To tell how fast the animal which made the tracks was going; to tell whether he was frightened, suspicious or otherwise.

"Woodcraft also enables the scout to find his way, no matter where he is. It teaches him the various kinds of wild fruit, roots, nuts, etc., which are good for food, or are the favorite food of animals.

"By woodcraft a scout may learn a great number of things. He

may be able to tell whether the tracks were made by an animal or by man, bicycle, automobile or other vehicle.

"By having his power of observation trained he can tell by very slight signs, such as the sudden flying of birds, that someone is moving very near him, though he may not be able to see the person.

"Through woodcraft, then, a boy may train his eye, and be able to observe things that otherwise would pass unnoticed. In this way he may be able to save animals from pain, as a horse from an ill-fitting harness. He may also be able to see little things which may give him the clue to great things, and so be able to prevent harm and crime.

"Besides woodcraft, one must know something of camp life. One of the chief characteristics of the scout is to be able to live in the open, know how to put up tents, build huts, throw up a lean-to for shelter, or make a dugout in the ground, how the build a fire, how to procure and cook food, how to bind logs together so as to construct bridges and rafts, and how to find his way by night as well as by day in a strange country.

"Living in the open in this way, and making friends of the trees, the streams, the mountains, and the stars gives a scout a great deal of confidence and makes him love the natural life around him.

"To be able to tell the difference between the trees by their bark and leaves is a source of pleasure; to be able to make a bed out of rough timber, or weave a mattress or mat out of grass to sleep on, is a joy. And all these things a good scout should know.

"Then, too, a good scout should be chivalrous. That is, he should be as manly as the knights or pioneers of old. He should be unselfish. He should show courage. He must do his duty. He should show benevolence and thrift. He should be loyal to his country. He should be obedient to his parents, and show respect to those who are his superiors. He should be very courteous to women. One of his obligations is to do a good turn every day to some one. He should be cheerful and seek self-improvement, and should make a career for himself.

"All these things were characteristics of the old-time American scouts and of the King Arthur knights. Their honor was sacred. They were courteous and polite to women and children especially to the aged, protected the weak, and helped others to live better. They taught themselves to be strong, so as to be able to protect their country against enemies. They kept themselves strong and healthy, so that they might be prepared to do all these things at a moment's notice, and do them well.

"So the boy scout of today must be chivalrous, manly, and gentlemanly.

"When he gets up in the morning he may tie a knot in his necktie, and leave the necktie outside his vest until he has done a good turn. Another way to remind himself is to wear his scout badge reversed until he has done his good turn. The good turn may not be a very

big thing—help an old lady across the street; remove a banana skin from the pavement so that people may not fall; remove from streets or roads broken glass, dangerous to automobile or bicycle tires; give water to a thirsty horse; or deeds similar to these.

"The scout also ought to know how to save life. He ought to be able to make a stretcher; to throw a rope to a drowning person; to drag an unconscious person from a burning building, and to resuscitate a person overcome by gas fumes. He ought also to know the method of stopping runaway horses, and he should have the presence of mind and the skill to calm a panic and deal with street and other accidents.

"This means also that a boy scout must always be in the pink of condition. A boy cannot do things like these unless he is healthy and strong. Therefore, he must be systematically taking exercise, playing games, running, and walking. It means that he must sleep enough hours to give him the necessary strength, and if possible to sleep very much in the open, or at least with the windows of his bedroom open both summer and winter.

"It means also that he should take a cold bath often, rubbing dry with a rough towel. He should breathe through the nose and not through the mouth. He should at all times train himself to endure hardships.

"In addition to these the scout should be a lover of his country. He should know his country. How many states there are in it, what are its natural resources, scope, and boundaries. He ought to know something of its history, its early settlers, and of the great deeds that won his land. How they settled along the banks of the James river. How Philadelphia, New York, and other great cities were founded. How the Pilgrim Fathers established New England and laid the foundation for our national life. How the scouts of the Middle West saved all that great section of the country for the Republic. He ought to know how Texas became a part of the United States, and how our national heroes stretched out their hands, north and south, east and west, to make one great united country.

"He ought to know the history of the important wars. He ought to know about our army and navy flags and the insignia of rank of our officers. He ought to know the kind of government he lives under, and what it means to live in a republic. He ought to know what is expected of him as a citizen of his state and nation, and what to do to help the people among whom he lives.

"In short, to be a good scout is to be a well-developed, well-informed boy.

SCOUT VIRTUES.

"There are other things which a scout ought to know and which should be characteristic of him. * * * * * He must learn to obey, before he is able to command. He should so learn to discipline and control himself that he will have no thought but to obey the orders of his officers. He should keep such a strong grip on his own life

that he will not allow himself to do anything which is ignoble, or which will harm his life or weaken his powers of endurance.

"Another virtue of the scout is that of courtesy. A boy scout ought to have a command of polite language. He ought to show that he is a true gentleman by doing little things for others.

"Loyalty is also a scout virtue. A scout ought to be loyal to all to whom he has obligations. He ought to stand up courageously for the truth, for his parents and friends.

"Another scout virtue is self-respect. He ought to refuse to accept gratuities from any one, unless absolutely necessary. He ought to work for the money he gets.

"For this same reason he should never look down upon any one who may be poorer than himself, or envy any one richer than himself. A scout's self-respect will cause him to value his own standing and make him sympathetic toward others who may be, on the one hand, worse off, or, on the other hand, better off as far as wealth is concerned. Scouts knew neither a lower nor a higher class, for a scout is one who is a comrade to all and who is ready to share that which he has with others.

"The most important scout virtue is that of honor. Indeed, this is the basis of all scout virtues, and is closely allied to that of self-respect. When a scout promises to do a thing on his honor, he is bound to do it. The honor of a scout will not permit of anything but the highest and the best and the manliest. The honor of a scout is a sacred thing, and cannot be lightly set aside or trampled on.

"Faithfulness to duty is another one of the scout virtues. When it is a scout's duty to do something, he dare not shirk. A scout is faithful to his own interest and the interests of others. He is true to his country and his God.

"Another scout virtue is cheerfulness. As the scout law intimates, he must never go about with a sulky air. He must always be bright and smiling, and, as the humorist says, 'Must always see the doughnut and not the hole.' A bright face and a cheery word spread like sunshine from one to another. It is the scout's duty to be a sunshine-maker in the world.

"Another scout virtue is that of thoughtfulness, especially to animals; not merely the thoughtfulness that eases a horse from the pain of a badly fitting harness or gives food and drink to an animal that is in need, but also that which keeps a boy from throwing a stone at a cat or tying a tin can on a dog's tail. If a boy scout does not prove his thoughtfulness and friendship for animals, it is quite certain that he never will be really helpful to his comrades or to men, women and children who may need his care.

"And then the final and chief test of the scout is the doing of a good turn to somebody every day, quietly and without boasting. This is the proof of the scout. It is practical religion, and a boy honors

God best when he helps others most. A boy may wear all the scout uniforms made, all the scout badges ever manufactured, know all the woodcraft, campcraft, scoutercraft, and other activities of boy scouts, and yet never be a real boy scout. To be a real boy scout means the doing of a good turn every day with the proper motive, and if this be done the boy has a right to be classed with the great scouts that have been of such service to their country."—Extract from Boy Scouts of America, "Handbook for Boys."

The great movement of the Church from Illinois and Iowa to these mountains, in 1847, and the years immediately following, developed among both men and women the highest art of scoutcraft, perhaps, that has been found among any pioneers in the history of our country. Loyal to country and to their religion, hardy and persevering, they made thousands of shining examples of choicest citizenship, brave, wise and God-fearing.

M. I. A. SCOUTS ORGANIZATION.

Any member of the Y. M. M. I. A. under the age of 18 years may become a member, and is entitled to be enrolled in the M. I. A. Scouts.

Any member of any other Auxiliary Organization, or any non-member of the Church, between 12 and 18 years of age, may become an M. I. A. Scout on a majority vote of the local M. I. A. Scouts and by consent of his parents.

The officers of the M. I. A. Scouts shall consist of:

1. A **scout leader**, who must be over 21 years of age, who shall be chosen annually by the members of the M. I. A. Scouts from the senior class of the Y. M. M. I. A.

2. An **assistant scout leader**, who shall be chosen in the same way from the senior class.

3. A **patrol captain** and one **assistant captain** for each eight scouts, to be chosen annually in the same way as the scout leader from the junior members.

4. The **president** and his **counselors** of the ward Y. M. M. I. A., and the **junior class teacher**, shall have general supervision of the officers and activities of the M. I. A. Scouts, and shall be ex-officio members thereof, in the respective wards, and shall hear and settle all matters of controversy, policy and local initiative.

5. A **scout secretary and treasurer**, who should keep a membership roll and the minutes of scout meetings, a record of its achievements and an account of its finances. This office should be held by the assistant scout leader.

MEETINGS OF THE M. I. A. SCOUTS.

To avoid additional meetings in the wards, the M.^{*} I. A. Scouts should meet immediately before or after the regular ward mutual meeting, and spend thirty minutes in talks, exercises, and practice in scoutcraft, scout programs and scout activities. When seasonable, these meetings may be held outdoors, and a greater length of time may be occupied.

After a careful selection of officers and the confirmation of their selection by the presidency of the ward Y. M. M. I. A., the scouts may proceed with their work and recreation.

At the outset let it be understood by officers and members that good order and discipline shall be strictly observed, and that scout meetings must show the same respect for the common good as is the rule in regular M. I. A. meetings.

It is not the purpose of the scout movement to do away with or supersede the regular manual class-work of the junior boys. This work must not be interfered with. Indeed, it is hoped and expected that scoutcraft will add enthusiasm and loyalty to the regular work of Mutual Improvement and other organizations.

It is not the purpose to provide an inflexible program for each ward or each scout organization, but to leave to the local officers opportunity for originality and initiative under the general headings and outlines which have the approval of the General Board.

Prompt and punctual opening of scout meetings, at the hour appointed, is imperative. The scout leader should call the scouts to order exactly at the time appointed, declare the order of business, and proceed at once to execute it:

1. Roll call.
2. Brief M. I. A. Scout drill, as follows:
 - I. Setting-up exercises; four weeks.
 - II. Drill formation in the closed order; four weeks.
 - III. Red Cross drill, and first aid; ten weeks.
 - IV. Packing, tying, etc.; two weeks.
 - V. Camp cooking and camp discipline; four weeks.

(For text books on exercises, see "U. S. Army Infantry Drill Regulations for 1911" and "American Red Cross First Aid" text book.)

3. Instruction: Not to exceed ten minutes.
4. Miscellaneous: Announce next meeting's exercises and act on current business.
5. Dismiss by number or song or scout yell.

The time, thirty minutes, allotted to scout meetings, is so brief that not a minute should be lost. But care should be taken to have each meeting contain enough of drill and other snappy exercises in scoutcraft, as suggested in the opening of this chapter, as shall be appealing and helpful in constructive and progressive work. While the boys may be given reasonable latitude in scout meetings, strictest respect for authority and scout regulation must be insisted upon from the outset.

It is designed to have brief talks to the boys under the division, "Instruction," on the choice of trades, professions, and occupations, giving such suggestive direction to their aims, tastes and capacities, for such callings, as may be profitable, worthy and independent.

The great underlying purpose in incorporating scoutcraft in the M. I. A. junior activities is the making in our boys a more rugged manhood and more self-reliant characters.

We give to the organizers of the "Boy Scouts of America" unstinted praise for the splendid ideas and movement they have inaugurated, and find in their *Handbook for Boys* most excellent outlines for scoutcraft, which we advise our M. I. A. Scout officers to use as far as they find them adapted to their local conditions.

From time to time, when practicable, visits will be made to wards and stakes by members of the General Board and the Athletic Committee, and especially by the Field Athletic Director, John H. Taylor, for the purpose of instruction and assistance to local officers.

Since the general authorities of the Church approve of the movement in athletics and M. I. A. Scouting, it is expected that the local stake and ward officers of the Church will aid and sustain the efforts of Y. M. M. I. A. officers and members who have direct contact with these activities.

The Beginnings of Human History

BY A. B. CHRISTENSON, A. B., OF THE BRIGHAM YOUNG
UNIVERSITY, PROVO, UTAH

[It is due to the author to say, in view of later discussions on similar topics, that the following article was written during his stay in Germany, in the year 1910, and has been in the keeping of the editors since December of that year.—Editors.]

With regard to the beginnings of human history, and the origin of religious and moral ideas upon the earth, there is, perhaps, no other record known to man at the present time that is so simple, and yet so comprehensive and wonderfully consistent with the facts of modern investigation and discovery, as the *Pearl of Great Price*. For it is here, as nowhere else in the known records of mankind, that we are taken back to the very "beginning" of time, and see planted there, in the virgin soil of man's understanding and hope, the seeds of divine truth and knowledge; seeds which the ravages of accumulating centuries, even among the barbarous and savage races of the earth, have been unable wholly to destroy.

In this respect, therefore, it is safe to say that the *Pearl of Great Price* is one of the most remarkable books in the world today. Not alone does it give the key to a proper understanding and appreciation of the rays of light and truth which, during the last few years, have been streaming into the hazy realms of modern thought and scholarship from the east, and that are now so ruthlessly breaking down the theories, assumptions, and sophistries of evolutionists and critics, in regard to man's life and civilization in primitive ages; but it also blazes the way for future discoveries that will no doubt prove even more "startling" to the thinkers and scholars of the present generation, than many of those that have already been made.

So, whatever the world may choose to think or say about this divinely inspired booklet, in the future; or, however much its testimony may be neglected or disregarded, one fact continues to stand out supreme as the years go by, and that is, that, through the simple truth-reflecting words of the *Pearl of Great Price* especially, the Latter-day Saints already knew and published to the world, decades before the evidences of their existence were dis-

covered by scholars, the wonderful facts of which the monuments and tablets of Babylonia, Assyria, Palestine and Egypt testify, in such emphatic and unmistakable terms. The importance of this point to the claims of the Latter-day Saints can hardly be over-estimated. For it shows that these "convincing" evidences, often in reality only fragments, mere echoes or shadows of truths and systems well known anciently, which have been brought to light by the researches of recent years, could, of course, and no doubt would, have been known to scholars long before, in greater fulness, and in their proper historic setting, had the word "Mormonism" not, in the very nature of things, and, perhaps, fortunately, too, been destined to make its way in the world, from the first, under such dense clouds of prejudice and vilification. And yet, neither the time, energy, nor means so unselfishly spent by honest and faithful investigators in the recovery of even these fragments of truth and knowledge in regard to the past history of mankind, can be in vain. This very work, if we read the scriptures aright, is an important and necessary part of the work of the Dispensation of the Fulness of Times, which has already so marvelously begun, and which will continue until the whole earth shall be covered by righteousness and truth.

The following passage from the *Pearl of Great Price*, in this regard, is clear and to the point:

"And righteousness will I send down out of heaven, and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem."—"Book of Moses" 7:62.

This wonderful prophecy has been, and is still being, fulfilled in a most remarkable manner; not alone in the restoration of the gospel, through revelation in our day, and in the coming forth of the Book of Mormon, "out of the earth," but also in the recovery from the ground of hundreds of thousands of other monuments, many of which have been buried in the earth for upwards of four thousand years, and now testify of these very things so clearly predicted by the inspired prophet and seer of old. Cities, temples with their decorations and furnishings, statues, engrav-

ings, carvings, inscriptions, and even great libraries of "imperishable" clay tablets, have already been unearthed, which directly and indirectly bear testimony of, and go to prove beyond question, the truths revealed in the *Pearl of Great Price*, as well as those made known in other scriptures, pertaining to the great work of the Latter-days. Yes, truly do many of these monuments and tablets bear record of the fact that the fundamental truths and principles in regard to the Messiah and his gospel of redemption and salvation were a common heritage of mankind, in the most primitive ages of human history. They, indeed, show that there were "actually" people among the primitive nations who possessed by far clearer and more consistent ideas of the Christ and his mission than the great majority of scholars and divines of modern Christendom. Hence the great commotion in "learned circles" during the last few years over these discoveries, which, after all, were often only the slow discovery on the part of scholars of their own lamentable ignorance in regard to the fundamental facts of ancient history, both sacred and profane. For these monuments also prove, and the fact is being reconfirmed and emphasized almost daily, by newly discovered evidence, that the art and general civilization of the so-called primitive nations were often of an almost infinitely higher order than had even been dreamed of by the evolutionists and "critics" of a few years ago.

Some of the conclusions and, at present, more hopeful tendencies in the world of scholarship, along these lines, will be indicated somewhat more fully by quotations given below. The authors of these, with two or three exceptions, will to many need no introduction. They are already known the world over, wherever the subjects upon which they write are seriously studied or discussed. They represent, therefore, the very highest degree of present-day learning in their respective lines, at any rate, it may be fair to say, in the more "conservative circles." True it is, however, that in the way of theory and assumption they have, fortunately or unfortunately, according to one's point of view, not always "seen their way clear" to go as far as others, whose names may be found among the "radicals."

Of course, it will not be inferred from what has been said above that the writers quoted are in any way trying to establish the truth or divinity of "Mormonism." Absolutely not! As a rule, they are working hard to prove the value or consistency of

something very different, indeed. But this makes our point all the stronger. The facts are at hand, and do what men will, when these are duly considered, the conclusions naturally and inevitably point somewhere nearly in the direction of the Truth. Each author's words, however, will speak for themselves:

"We are just beginning to learn how ignorant we have been of the civilized past, and how false our ideas have been in regard to it. We are but just beginning to realize that the fragments of Hebrew literature, contained in the Old Testament, are the wrecks of a vast literature which extends over the ancient oriental world, from the remotest epoch, and that we cannot understand them aright except in the light of the contemporaneous literature of which they formed a part."—Sayce, "Higher Criticism and the Monuments," p. 24.

"We cannot emphasize the fact too strongly that Egyptian civilization is at the very outset full grown. So far as the monumental testimony is concerned, it has neither childhood nor youth. Every fresh discovery brings out the fact into clearer relief." * * * *

"The monumental history of Egypt gives no countenance to the fashionable theories of today which derive civilized man, by a slow process of evolution, out of a brute-like ancestor. On the contrary, its testimony points in an opposite direction: the history of Egypt, so far as excavation has made it known to us, is a history, not of evolution and progress, but of retrogression and decay."—Sayce, article in Hilprecht's "Recent Researches in Bible Lands," p. 103.

"We are faced with the strange but undeniable fact, which we also find in studying the oldest stone vases and seal cylinders, that Babylonian art, 4000 B. C., shows a knowledge of human forms an observation of laws of art, and a neatness and fineness of execution, far beyond the products of later times. The flower of Babylonian art, indeed, is found at the beginning of Babylonian history."—Hilprecht, Univ. of Penn., "Recent Researches in Bible Lands," p. 88.

"In Southern Arabia we came upon traces of a high state of civilization at a very early period. Evidence of this is supplied by the ruins of ancient temples, towns, and aqueducts, and, above all, by the numerous inscriptions which still survive."—Hommel, "Ancient Hebrew Traditions," p. 77.

"The high standard of Hittite culture, as revealed by their own archives and monuments at the dawn of their history in the fourteenth century B. C., argues in itself a long period of settlement and development under civilized conditions; while a long contact with the culture of the Euphrates valley is indicated also by the fact that their earliest international correspondence was conducted in the Assyrio-Babylonian language, while their scribes had sufficient intimacy with the cuneiform system of writing to be able to apply it to their own language, which was radically different. The great deities of the Hit-

the pantheon also have their prototypes in Babylonia."—Gastrang, Univ. of Liverpool, "The Land of the Hittites," p. 317.

"They reflect, without doubt, the early Arabian monotheism of the Assyrians, for nearly all of the deities borrowed from the Babylonian pantheon, first of all Ashur, then Bel, Samos, Marduk, Nindar, and Nirgal, are here identified with the ancient Ai or Ya. From this it is at once apparent that Jonah's mission to preach Jehovah to the Ninevites is by no means so absurd as the modern "critics" would have us think: he would here have found ready to his hand a text for his sermon not a whit less apposite than that Athenian altar to 'the unknown God,' which later on supplied a theme to St. Paul."—Hommel, "Ancient Hebrew Traditions," p. 145.

"As so many of the gods could be identified with Marodack and with Ya, it is probably not going too far to say that, to the initiated Babylonian and Assyrian, Marodack and Ya were one and the same." * * * * *

"The fact is, all these gods were really one." * * * * *

"It is many years since, in consequence of the identification of so many gods with Ya or Yau (Heb., Jah) (our Jehovah), I had come to this conclusion, a conclusion which I am now in a position to prove."—Pinches, article in "Journal of Transmission for Victoria Institute," pp. 8, 13.

"There is hardly any doubt, then, that we have here the long-sought parallel to the Biblical "tree of knowledge," for that, too, was in the domain of "the lord of knowledge," the God Ae, and also in the land which might be described as that of "the lord of Eden," the "hidden place of heaven and earth" for all the sons of Adam, who are no longer allowed to enter into that earthly Paradise wherein their first parents gained, at such a cost, the knowledge, imperfect as it must have been, and evidently undesirable, which they handed down to their successors."—Pinches, "The Old Testament in the Light of the Historical Records and Legends of Assyria and Babylonia," p. 77.

"All heathen peoples have preserved the idea of the one supreme God, the uncivilized often more clearly and distinctly than the civilized, wherefore we should be all the less justified in assuming this fact to be the result of their own thought and reflection."—Lueken, "Die Traditionen des Menschengeschlechtes," p. 27.

"These inscriptions prove how in remote ages there had been drawn up various legends of the creation of the world, many of them presenting thoughts and conceptions of the work of the creator similar to those found in the Hebrew writings. They therefore tend to show how important the Priests of Chaldea considered it, to possess among the religious documents of their schools of theology a carefully worded account of the beginnings of all things."—Boscawen, F. R. H. S., "The Bible and the Monuments," p. 84.

"But they (the Babylonians) occupied themselves with special predilection with the West, i. e., Phoenecio-Palestine, and we repeatedly find (in Babylonian literature) such phrases as: when such and

such happens, then will a great king arise in the West, then will justice and righteousness, peace and joy reign in all lands, and bring blessing to all nations (peoples), and other similar prophecies." De-litzsch, "Wo las das Paradies?" p. 133.

"If we add to this the fact that in Babylonian names, reference to 'judgment,' 'raising from the dead' and 'forgiveness' occur with comparative frequency, it would almost seem as though the Babylonians had possessed a deeper sense of religion than the Arabs."—Hommel, "Ancient Hebrew Tradition," p. 87.

"It is curious in these hymns, dating back certainly to the twenty-fifth century before the Christian era, to find phrases and expressions almost similar to those used by the Hebrew psalmist. The discovery of these fragments of the liturgy of the temple of the 'great light' (in Ur), in which the ancestors of Terah and Abram worshiped, is a very important one, for the monuments now show that the city of Kharran (Harran) in North Mesopotamia, to which Abram emigrated, was a colony from Ur of the Chaldees, and its 'temple of brightness' an adjunct of the mother-temple of Ur. Perhaps in these hymns we may trace the first inspirations of the songs of Zion."—Article by W. St. Chad Boscawen, "Religious Systems of the World," London, 1905, p. 19.

"A tithe of all that the land produced was theirs, and was rigorously exacted, for the support of the temples and priests." * * * *

"Why it should have been a tenth we cannot say." * * * *

"However this may be, the tithe became a marked characteristic of Babylonian religious life. It was paid by all classes; even the king and his heir were not exempt from it."—Sayce, "The Religions of Ancient Egypt and Babylonia," p. 469.

"The Babylonian temple, it will be seen, thus closely resembles the temple of Solomon. That, too, had its two courts, its chambers for the priests, its sanctuary, and its Holy of Holies. Both alike were externally mere rectangular boxes, without architectural beauty or variety of design. It was only in the possession of a tower that the Babylonian temple differed from that of the Israelites. They agreed even in the details of their furniture. The two altars of the Babylonian sanctuary are found again in the temple of Jerusalem; so, too, are the mercy-seat and the table of shewbread. Even the bronze 'sea' of Solomon, with its twelve oxen, is at last accounted for." * * *

"It is impossible not to be struck by the many points of similarity between the Babylonian ritual and arrangement of the temples and that which existed among the Israelites. The temple of Solomon, in fact, was little more than a reproduction of a Babylonian sanctuary." * * * *

"The internal decoration of the sanctuary, moreover, was similar in both countries. The walls were made gorgeous with enameled bricks, or with plaques of gold and bronze and inlaid stones. Sometimes they were painted with vermillion, the monsters of the Epic of the Creation being pictured on the walls. But more often the painted or sculptured figures were, as at Jerusalem, those of cheru

blm and the sacred tree, or other vegetable devices."—Sayce, "The Religions of Ancient Egypt and Babylonia," pp. 459, 471.

"We now see, for the first time clearly, the obvious relation between Abraham and the conclusions in regard to the religious history of the Hebrews, which we were able to deduce, in chapter III., from the Arabian personal names of the Khammurabi dynasty. They form, as it were, an effective background to his history, and confirm, in a manner which is little short of marvelous, the accuracy of the details supplied by Biblical tradition in regard to the Friend of God, and his escape from the contagion of Babylonian polytheism."

"Nay, more, I confidently assert that all the traditions concerning the period before Joseph (i. e., of the Patriarchs, including the primitive records which Abraham brought with him from Chaldea), which have been handed down to us in Genesis, in various recensions, were even at that time current among the Israelites, and that, too, in a written form."—Hommel, "Ancient Hebrew Traditions," pp. 199, 296.

"The Mosaic age, therefore, instead of being an illiterate one, was an age of highly literary activity and education through the civilized East. Not only was there a widespread literary culture in both Egypt and Babylonia, which had its roots in a remote past, but this culture was shared by Mesopotamia and Asia Minor, and more especially by Syria and Palestine."

"We have learned many things of late years from archaeology, but its chiefest lesson has been that the age of Moses, and even the age of Abraham, was almost as literary an age as our own."—Sayce, "Monumental Facts and Higher Critical Fancies," pp. 40, 43.

To these quotations might be added, if space would permit, a number of others that equally well go to prove the soundness and consistency of the point of view given us by the *Pearl of Great Price* and other scriptures which have been revealed in this dispensation. Enough, however, have perhaps been given, at present, to suggest, at least, that the Latter-day Saints have absolutely nothing to fear, but a thousand things to be thankful for, in the actual results of this so-called modern investigation and discovery.

The wordy battle, therefore, which has been raging throughout Christendom, during the last half century, over the theories and "dogmas" of skeptics and "critics," seems only to have been the Lord's method of clearing the intellectual and religious atmosphere of the world of an immense lot of its cobwebs and dust, that the light of truth might the better reach the minds and hearts of his children. The misunderstandings and doubts that have been raised by the storm will no doubt, like sand and ashes thrown into the air, gradually settle on the heads of those who caused them, while humanity, except in individual cases, will be none the worse for their having been.

Letter to a Missionary*

BY ROSCOE W. EARDLEY, PRESIDENT OF THE NETHERLANDS-BELGIUM MISSION

My Dear Brother: A week since you left us, and I venture to say it has been a week of intense interest to you, perhaps the most interesting you have experienced in your life. And now you are in Chattanooga, not in fancy, as at your farewell, but in reality, and before you lies a broad two or three years' mission. It is strange to you now, but pregnant with wonderful possibilities.

The manner in which you fulfil this mission will not only determine, in some measure, your own destiny, but will effect the eternal welfare of others. How wonderful it all is, and how true. As you work through this mission, you will realize more than ever before the forcefulness of the beautiful counsel given by the Savior to his apostles: "Be ye wise as serpents, and harmless as doves." To lead others to walk in the light, even as you are in the light, by means of faith, kindness and love, is the very happy duty now before you.

As you stand on the threshold of this important, divinely-appointed work, I may be pardoned for offering a suggestion or two, that will perhaps assist you in your labors:

"We learn to love that which we serve." The two or three years that you spend in the south should wonderfully increase your love for your Heavenly Father and his children. You will be asked to serve him and them, in a whole-souled way that you will ever remember. You will not devote just a part of your time, but all, to teaching his gospel. You will talk about it by day, dream of it by night, and live it all the time. And as your love for him increases, his Spirit, which is the spirit of love, will swell up within you, and make your mission very happy, even though you are denied some of the pleasures and comforts of life.

"We appreciate that most which costs us the greatest effort."

Think of all the things you have done in the past. Which fills your soul with greatest joy? Is it not the thing for which

*Written to a missionary in the Southern States when the author was bishop of the Third ward, Salt Lake City.

you struggled hardest? Is it not the thing for which you fought the good fight, and won the victory? Then, as difficulties present themselves to you each day, as you are called upon to pass through trials and hardships, remember that it is the things that cost you the greatest effort that you will remember longest. To illustrate, when you return home, you are not going to tell us about the meal that you received the first time you asked, but you are going to tell us of the experience you had in walking over the hot, dusty roads all through the long summer's day, and asked twenty times for food, and each time you were refused. While you still hungered you knelt by the roadside, or crept into the deep and silent woods, to pray. You asked the Lord to direct you to the home of some kind person who would administer to your wants, and then, perhaps, you found the food that your stomach craved, and the bed you needed to rest your tired and aching body. These are the experiences that will make you glow with enthusiasm, that you will delight to tell. They are the kind that will develop your physical powers of endurance, and that will increase your faith. They will help to strengthen your testimony that God lives, and that he hears and answers your prayers. These experiences will teach you better than any human tongue that "Whom the Lord loveth he chasteneth."

A young man living in one of our southern states one day was called on a mission to Europe. He cheerfully responded to the call; he left his beloved mother and father, his dear wife and sweet baby, to do the work whereunto the Lord had called him. When he arrived in the mission field, he found, to him, a strange land, with a peculiar people, who spoke an odd language. For weeks and weeks he struggled to master that language, so that he might perform the labors required of him. But though he struggled with all his might, it seemed impossible to conquer. At last, one night, as the gloomy, chilly, foggy, autumn twilight settled over Schiedam, he felt utter discouragement creep over his soul. Downcast and disheartened, he decided that his mission was vain, his time was lost, he could not master the tongue of the Dutch, and on the morrow he would ask for his release and return home. Thoughts of wife, baby, parents, crossed his memory, and he would have fled to them in the fastnesses of the Rocky mountains. Night, as dark as his foreboding thoughts, closed around him, and he did return home.

He was back on the old farm with father. He again harnessed to the big farm wagon the faithful team that he had driven so often before. He climbed upon the seat beside his father, and together they drove away. After a while the road led to the foot of a steep mountain, and the son stopped the team, knowing not which way to go, save back over the road they had already traveled. "Drive on, my son, drive on," said the father. "But, we cannot go on," said the boy, "for no team is strong enough to pull a wagon up this steep mountain." "Look," said the father, "can you not see that the grass is trampled and the sage brush broken? Some team has passed this way before, and in all this county there is no better team than ours."

The horses were started again. They lay to in the harness, tightened the tugs, planted their feet firmly for a hard pull, and they climbed the steep mountain. When the summit was reached, the son looked back; after all, the way did not seem so steep, nor the effort of the team so hard. As he looked, he turned to his father and said—and then his eyes opened! Father, horses, mountain, home—all had vanished, and between him and them lay a mighty ocean and a vast continent; but he said, "I will ascend the mountain before me. What another has done, I can also do. I will stay. I will master this language. I will perform, honorably, the mission to which God has called me! He will give me strength. With his power to help, I cannot fail."

The time passed so quickly that it seemed only a day or two, but in reality it was two years, when this same young man stood in a large hall in the busy city of Rotterdam, and told over 600 people the story of the great latter-day prophet, Joseph Smith. So wonderfully had he succeeded in learning the language of the Hollanders, and so abundantly had the Lord blessed him, that when he touchingly related the story of the martyrdom of that great prophet, not only sympathetic women but strong men wept because of the sympathy that filled their souls.

Work and prayer are the weapons that will win the battle in the missionary field.

There was a great strike raging in one of the big cities. Ten thousand men had walked out to try and force their rights. Ten thousand larders were empty, and twice ten thousand children were crying for bread. Mothers were bowed down with sorrow,

and fathers were torn with anger, because their children's cry was almost in vain.

Elder Harvey Leigh was sad, too. No one in that great city seemed to want to hear his story. Why was he there, anyway? Would he not be happier back at the old home with father and mother, and enjoying the comforts of life? His thoughts were leading him to the land of the blues, when he seemed to again hear, ringing in his ears, the eloquent words of his mission president: "Pray and work. Work and pray."

He bowed his knees and poured out his soul to his Father, and then he arose and went to work. All day it seemed the same, same story. No one cared to listen to him. The cry was bread, bread! And could he blame the people for uttering this soul-stirring cry? No, a thousand times, no. And yet, if the message which he carried was received by men, mankind would be at peace, and all would have bread. Sooner or later the glad tidings which he bore would bring salvation to the race, and he was one of many that the Lord had called to help plant the truth in the earth.

And so he worked on. When night came, he would at least feel he had not shirked his duty. His conscience would be void of offense before his Maker, and sweet sleep could enfold him with her kind embrace.

As the shades of evening began to fall, he met three persons—two women and a man, all three belonging to different faiths—and at first all three repulsed him with great bitterness, accusing him of being an emissary sent from the capitalists to soothe the feelings of the strikers. Finally, however, he made them understand who he really was, and the nature of his work, but his being a "Mormon" did not help him very much in the presence of the three listeners.

Then he remembered that he, too, had gone the entire day without food. In this he and his listeners stood on common ground. The missionary took the opportunity to explain how "Mormon" missionaries often travel without purse or scrip, depending upon the people entirely for food and shelter, and he concluded, "Even this night, I do not know from whence my evening meal will come, or whether it will come at all."

This part of the missionary's message appealed to one of the three, and she said, "I believe you speak the truth, and I still have in the house one loaf of bread. If you will come in, I will gladly

share it with you." The young elder did not think it necessary to share this last loaf, preferring to go without himself, rather than take the last in the house, when his friend did not know where the next was coming from; but he did give her more than she offered him—he was able to feed her with the bread of eternal life.

The strike is over now and, with the other cares of life, almost forgotten; but there are two persons who will remember forever at least one happy hour during that unhappy strike.

Now, my dear elder, you have been sent to the Southern States because there is a work there for you to do. You have the ability to do that work. No one else can do it for you. If you do not do it, it will never be done. The Lord expects you to start today and do a little, and then a little more tomorrow, and a little every day, until your president says that it is enough, and then there will be work for you elsewhere, always and forever.

May you be blessed with God's Holy Spirit to guide you, that you may keep well and strong, that you may use wisdom and discretion in all things, is the prayer of your brother in the gospel.

SALT LAKE CITY, UTAH.

Elder C. Byron Whitney, writing from South Africa, says: "On Friday, November 10, President Gottlieb Blatter, of the Transvaal conference, in company with Elders Elmer P. Chipman and C. Byron Whitney, now laboring in the Johannesburg branch of the conference, visited Pretoria, where they had been invited to address a local society of Evolutionists, on the subject of "Mormonism." In spite of stormy weather, a good, if not large, audience greeted the elders, and to recompense for the lack of members, all seemed to have come with an honest desire to learn the truth and gain a correct idea of the subject under discussion. The elders occupied more than an hour, and after each speech applause of approval followed. The time was given over to questions and answers, all of which were asked and answered to the approval and satisfaction of those present. In his closing remarks, the chairman, commenting upon President Blatter's answer to the question, Where is God? took occasion to remind the audience how often great and troublesome questions could be answered in a most simple manner. Hearty thanks were tendered the elders, with an invitation to address the society at future dates. After the meeting, friendly words and hand-shakes were exchanged by the members and the elders. The prevailing sentiment, as expressed by the chairman, was that they would now know how much to believe of the stories circulated about our Church and people. The evening closed with a great victory for the truth, and the elders believe that many friends were made for the work of the Lord in that city."

Health Topics

BY DR. SAMUEL J. RUSSELL

Nor love, nor honor, wealth nor power,
Can give the heart a cheerful hour
When Health is gone. Be timely, wise,
With Health, all taste of pleasure flies.

There are three elements of success, sound mind, sound morals, sound body.

A sound body may be an inheritance, or it may be acquired by obedience to certain rules of health. One is never too old to form new habits. One can form the habit of health; which is much better than the mere possession of it. Those who inherit it seldom appreciate it. A person should be alert for the new idea or the new application of the old one, in matters of health as in everything else.



DR. SAMUEL J. RUSSELL

If we do not take the time to keep well, we may have to take time to be sick, or at least be less efficient at our work. Disease is not due to the displeasure of God; but is the result of the natural law of sowing and reaping.

Sickness in most cases is the consequence, directly or indirectly, of the violation of nature's laws, and health when once lost is hard to regain. We cannot lay down any fixed rule of health, as no one attitude of mind spells health for all.

All that I will attempt to do is to point out a few facts. Health is that condition when the body can be least thought of. The modern idea is prevention. We should treat our diseases before we get them.

We should develop a store of vital resistance and acquire a stock of vital energy that will combat the onslaught of the disease microbe. Germs are not attracted to healthy people. Disease is contagious to a weakened organism only.

I might relate here the case of my assistant. He had spent

the greater part of his life at school and hard study, and although his body was in a weakened and run-down condition, was determined to enter Cook county hospital as interne. I advised strongly against it, telling him that he would do better if he would go into country practice for a while and give his body time to become strong in the country air and sunlight, and then return to Cook county later. But he was ambitious, and disregarded my advice, entering the hospital, and after being there a few months, contracted tuberculosis and was compelled to go to the country a diseased man, when, if he had yielded to advice, he could have prevented what came to him.

Let us consider just a few rules of health. Proper breathing, sunlight, diet, bathing, rest, relaxation, simplicity, self-control, optimism, happy disposition, and a clear conscience.

If we would have well developed lungs (which are the corner stones of good health), we must breathe properly, for oxygen must enter the lungs in great quantity if we would have pure blood; and we must exercise if we would have good circulation of that blood, which carries the food for tissue construction.

Exercise so vigorously that the heart increases its beat. The glow of bodily warmth is felt, the eye brightens and the face flushes. Torpid circulation is at the bottom of every known disease. It has been said that there is but one disease, *congestion*, and there is but one cure, free *circulation*.

This is true in the early stages, before actual degeneration of tissue has taken place. Shallow breathers are usually downcast and despondent. Systematic deep breathers seldom suffer much from melancholia or despondency. Deep breathers are usually deep thinkers. When you are tired, put down your book, or work, stand before an open window, slowly fill the lungs twenty-five times, when again taking up your book you will find that you have acquired a new stock of energy. The powers of attention have been awakened.

Deep breathing aids digestion, promotes the action of the liver, helps the stomach in emptying itself, and is also a great aid to the normal action of the bowels. Learn to sit properly. Sit on the end of the spine, and not on a point four inches above it. The majority of men you meet carry themselves in a careless manner, walk with their chests flat and heads forward, instead of the head erect and the chest thrown out.

Those who half breathe, half live. Most people forget that they spend one-third of their lives in the bedroom. Sleep is nature's great restorer, and there should be regular periods for rest and sound sleep. Be sure that there is not only fresh air, but a circulation of air in the bedroom, also that plenty of sunshine enters the room during the day, as sunshine is almost instantaneously fatal to disease germs. The same ray of sunlight which is essential for the health of the human body is fatal to the tuberculosis germ, the cause of the white plague. How urgent it is that offices and the abodes of men should be so arranged as to give free access to the glorious sunlight.

Cultivate the habit of regular water-drinking. With regard to eating, do you like it, and does it like you? If these two agree, then it is all right. It is not so much *what* we eat, but *how* we eat it. Soft, sloppy foods, as soups, mushes, and cereals, which have absorbed all the moisture they are capable of absorbing before being eaten, are a menace rather than a help to the stomach. I strongly advocate dry foods, and such materials taken into the stomach as will call forth work on the part of that organ, thereby giving its glands and muscular coats exercise, which is absolutely essential to the life and development of all organs and functions of the body.

The pernicious habit of mush and milk for breakfast should be discontinued, and in its place such good substantial foods as meat and vegetables, bread and butter, etc., and other nitrogenous products that produce energy when taken into the stomach.

If the stomach is pampered with the use of easily-digested foods, such as milk, beef tea, and peptonized foods, the organ soon becomes weak and flabby, and is not capable of digesting substantial food. We would be a weak race physically if we were to eat only easily digested foods. Students should not study immediately after meals, as they often suffer from indigestion by so doing.

No one but a physician can know how much regular, healthful bathing is neglected by the people. Comparatively few comprehend the disease-dangers that follow the neglect of proper bathing. The neglect of regular bathing produces a debilitated condition of the skin, and weakens the body, which renders the individual a constant victim of colds, etc. There should be vig-

orous frictional bathing, for by that only we can clean away the clogging of the pores of the body.

The practice of using public towels is responsible for the spread of many diseases. It should be one of the fixed habits of life to wash the hands before eating. I had a clinical case, of a strong, healthy-looking conductor, who had contracted that dread disease, tuberculosis, by the constant habit of eating his lunch without having washed his hands. Dirty finger nails harbor the germs of pus infection. Don't take drugs for sleeplessness; take a bath. Cold baths in the morning raise the level of our mental activity, wake us up, and increase our supply of energy.

Do not make the mistake of wearing underclothes or other garments at night, which have been worn during the day, as undergarments worn during the day are saturated with impurities from the body, and these impurities are reabsorbed into the system, and cause auto-intoxication. Great care should be taken to arrange the garments worn during the day so that at night they may be thoroughly aired. Light night garments should be the property of every one, especially when traveling. These garments can be made of pongee silk, or other light material, which can be easily carried in a small hand bag.

Underwear and outer garments should be changed according to the season and temperature from day to day. Much energy is squandered by wearing too heavy clothing. The clothing should be made of light material, sufficiently warm to keep the body at its normal temperature. While it is important not to overclothe the body while indoors, it is equally important not to underclothe it when going out into the cold.

There is one unpardonable sin in dress, and that is uncleanness. A dirty collar and unclean finger nails have been known to turn the tide of success back toward failure. Even though your clothing be old and well worn, you can be neat by keeping it well brushed, free from spots and specks. Your handkerchief should be always as clean as your hands, and they as clean as soap and water can keep them.

A man must study his personal appearance if he would climb the ladder of success, as it takes more than ability, enthusiasm, or self-faith to make life a success. These things are essential, but it takes personal appearance and tact to impress our characters

upon the minds of others. If we would go to the front we must not disregard any one of these little things.

A man's value to society depends largely upon his discovering and developing his special talent. The act of thinking has always been connected with some activity of the body. Thought precedes all action; as, for instance, a man thinks of running, the nerve center in the brain sends more blood to the legs, therefore the muscles of the legs get an increased supply of it. A man has an uneasy sensation in the locality of his heart, and thinks he has heart disease, when in reality it is nothing more than a slight attack of indigestion, as the stomach dilated, pressing against the heart, sometimes produces the symptoms of trouble in that organ. Upon reading the advertisements in the newspapers he finds such symptoms enumerated as a slight constriction about the chest, slight pain upon deep breathing, palpitation of the heart upon vigorous exercise, and he at once decides that he has heart trouble. He begins to worry about it, and in the end his thinking really affects his condition.

The way to keep well is in right thinking about one's self. The secret of deliverance from worry is self-control. Beware of health manuals, as no man can stand the constant contemplation of himself and his own ailments. Unhealthy organs are of less importance than an unhealthy mind. A diseased heart or lung may have less effect upon the health of the body than a morbid mind. Don't turn your thoughts inward, but outward.

When there is real pain, it is nature crying for assistance, and it should receive attention, from one who knows, but don't take drugs unless prescribed by a competent physician. Keep your mind peaceful and your conscience clear. All phases of fear, anxiety, worry, and despondency, influence the physical health.

Briefly summed up, vital resistance is secured by living a simple and obedient life. Study diligently to find God's will concerning you, and then faithfully live up to your light. Physical strength of character, alike with moral, is formed by overcoming obstacles, not by avoiding them. Let us not forget the great responsibility that attaches to us in the wonderful fact of the possession of life and our duty in directing our lives, so that they may be used for the greatest glory of God, and the greatest good of man.

CHICAGO, ILL.

Little Problems of Married Life*

BY WILLIAM GEORGE JORDAN

VII.—MARRIAGE SUCCESS ON BUSINESS LINES.

Matrimony is the greatest business in the world. It employs the largest number of people, for the longest period of time, and has the bulk of the world's capital invested in it. Most of the other business enterprises are held in trust for this one. They are tributary to it, feeders to it, providers for it, preparers for it.

There is no faintest shadow of irreverence in calling matrimony a business, no slightest tinge of disrespect to its sweetness, its sacredness, its sentiment, its poetry or its possibilities. Marriage is the greatest business, for it keeps busy most of the people. In its perfection and in its ideal, it means two living at their highest and best as individuals and in united harmony. It is consecrated duality in unity. It means life partnerships of two in the pursuit of happiness. The most important business should be conducted on business lines. There should be constant, concentrated effort to make it a success. Success comes not only from drifting, but wisely working.

If men and women put into their married life the same seriousness of thought, intensity of purpose, patience, sacrifice and determination to make it a success that they devote to seeking to make a business prosper, the world would be transformed. Failures would be few; divorce, the bankruptcy of matrimony, would be rare and the two could command success by their united determination to win it.

Success in matrimony is in reality a far simpler problem than success in business. In the commercial world, sometimes, despite his finest foresight, his wisest plans, his keenest judgment, a man may have bravely to face defeat, knowing he has done his best. Those whom he has trusted may betray; some new invention may suddenly supersede his valuable machinery and degrade it to the rank of mere metal. A financial cyclone may wreck in an hour the towering strength of years of toil and effort and struggle. A

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powerful competitor by cruel tactics may ruin him. He may be engulfed in the maelstrom of another's failure.

In business he is dependent on people he cannot always control, on conditions he cannot always master. But success in marriage depends finally and solely on the two themselves. It is not what they have but what they are, not what comes to them but how they meet it, that counts. Sickness, sorrow, trial, misfortune and poverty may even make them nearer and dearer to each other, in truer union and finer unity. What they suffer *for* each other and *with* each other brings them closer together; what they suffer *from* each other gradually forces them apart.

Man does not expect to succeed in business by merely starting it and honoring it with the sunshine of his presence. He realizes it is not an automatic music machine where he has merely to put on a success record, start the mechanism, and then sit back comfortably and delight his ears with the music of prosperity. If he wants dividends of success he must pay the assessments of effort. If we want real lasting harmony and melody in married life we must make our own music. It means the collaboration of two, never the lonely contribution of one.

In business when problems arise a man seeks to solve them; if inharmonies threaten to destroy his success he seeks to remove them; if one method fails he tries another. He does not let things drift or work themselves out some way; he knows it is his business to find out where things are wrong and how he can right them; he does not shut his eyes to troubles and think he is curing them by obscuring them. Men are often blind, or resigned in a cowardly way, to unpleasant conditions in the home partnership that they would never surrender to in their office business. They often accept as inevitable in their home life what they could change if they only would. It is unjust to both for the husband or wife to accept any wrong condition, if any amount of effort will set it right. When all methods fail, bearing bravely may be moral strength; before they have been even tested, bearing meekly is sheer weakness.

There are people who fan themselves into serene self-satisfaction with the thought that they are heroically accepting the shadows and shallows of married life, its preventable pain, sorrow and discord, when they are really only too lazy mentally or inert morally to take a bold, firm stand to win the freedom of

thought, harmony and peace they desire. It is not patient tolerance, fine forgiving and forgetting, gentle bearing and hopeful waiting. It is a false resignation that their reverence for the clinking approval of the cash register would not permit them to tolerate in their business down-town. They are not considering matrimony as a business they must make succeed; they are degrading it to the gamble class. They have the assumed airy indifference of a man who has drawn a blank in a lottery and is trying hard to forget it. They are not seeking to make the best of some phase of married life, for this implies direct, consecrated, purposeful effort; but they are becoming resigned to the worst of it. It is a brand of hopelessness that does not deserve a hero medal.

There are little rifts in the lute of happiness in married life, that, unnoted or uncorrected, widen with the months and years until the music of love, sweetness, tenderness and comradeship becomes mute. So little might have saved the situation in the beginning. There are trifling differences and discords that a few moments of listening, a few moments of kindly wisdom, conference and explanation might set right. But foolish pride may deter and a heart is wounded; unrest, vague misunderstanding, chafing protest and blighting suspicion dethrone confidence, and a sad growing apart may darken the years. They manage these matters better in business. The conditions are different, the elements are not identical, but the principles are the same.

When an excited customer enters a business house with some grievance, real or fancied, parades a schedule of wrongs and injustices as long as a tariff bill and starts in on a high-keyed monologue or protest, exploding epithets of denunciation and filling the air with sparks of phrases sulphurous with indignation, the wise man of business remains cool and calm. The temptation to become emotionally overheated and to match sarcasm with sarcasm he resists. He realizes that by losing his temper he may lose a customer, that it would be unwise, it would not pay. He waits patiently for a comma of intermission, a slight slackening in the cascading torrent of speech.

He smiles apologies, he presses the soft pedal of expression, he explains, defers, conciliates. He argues gently, appeals to reason, to justice, to pride; he seeks to create an atmosphere of cordiality. He feels a pleasing glow of triumph in the conscious-

ness that he has met an unpleasant situation wisely, calmed the angry waters by the oil of his tact and perhaps converted an irritated customer into almost a friend.

He has mastered his mood for dollars. Why does he not try the same method at home? Why does he not answer gently the first few words of a discord there, disarm the sting of a sarcasm by a smile, forego the victory of his logical position by a word of tenderness or a caress, that gives him a finer triumph through a sweet appeal to sentiment, the logic of the heart? The phrase that irritated him to retort still more bitter may have been unintentional, unweighted with the meaning he ascribes to it. It may have been only the expression of her physical nervousness, the strain of a day of hard duties, vague longing, repressed weariness, worry, an unmastered pain of grief manifesting themselves in a way she did not intend or hardly knew. It is as a sigh sometimes creeps up from the heart to the lips without our knowing just why it came or how much it meant. She really needed sympathy, and sweetness, and soothing, and comfort—understanding not condemnation.

When a man finds that he and his business partner do not agree, when friction intensifies and they do not confer and plan together as of old, he does not storm and rage and fume and thus widen their separation. He does not build up a solid wall of coldness and silence and studied indifference. He waits for an opportune moment, nerves himself to be easy, gracious and kindly, and, without anger or blame, talks fully, frankly and freely. He says in a tone that will not make his partner feel that he is being put through the third degree:

"We do not seem to have struck it right somehow recently; we are on the wrong trail; we are drifting and we must find our way back. We are in this business together to make it a success; it needs us both; we need each other. There is something wrong somehow. I may be at fault or you may be to blame, perhaps neither of us is cut out for an archangel. Let us talk it all over quietly and see if we can get our bearings; let us call a new deal and start all over." There is a manly, honest, business ring to this and if any hope of unity remain this spirit of conference will reveal it.

But there may be in his home firm a little woman who realizes that *they* too are drifting. She knows down in her heart that

she loves him and she needs him and that he loves her, but somehow little discords are separating them. The song dies on her lips when she is working in the little home that once was their heaven, and there is a moisture comes in her eyes that dims them but does not bring the relief of real tears. It seems as though she were in a fog, and she has lost her bearings, and the love-laden craft of their happiness has somehow slipped from its moorings in the silence and the dark and is drifting far out to the great open sea. And she feels hopeless and helpless, she wants to do the right thing but she does not know what she should do or say that will be right. They are just drifting, and she is tired and worn, heart-sick and heart-hungry, and she wants to be comforted by loving arms as we soothe a frightened, sobbing child. She cannot find her way back—alone.

If the husband, so wise in his office, were to transplant his business wisdom to the home, he could bring back the atmosphere of the old courtship days in a single hour. Seeking not the blame of either but the happiness of both, with no shadow of recrimination, he could tell her sweetly, seriously and calmly, with the occasional punctuation mark of a caress or a gentle pressure of the hand, that they need each other and they have somewhere stumbled on a wrong trail and must go back together hand in hand to find the right path, and they will get light and love from each other and they will forgive and forget and they too will "have a new deal and begin all over." The resulting happiness is foreordained. It is merely business wisdom. It is consecrated common sense, bringing the two home partners closer together and inspiring the home firm with new life, courage and confidence.

Success in business life demands constant watchfulness, wisdom and work. No business thrives on neglect. Like a clock, it requires regular winding and frequent setting; left to itself it runs down. A plot of grass, whether the size of a pocket handkerchief or a ten acre lot, left uncared, runs to weeds. There are men who take no more genuine interest in their home beyond paying the bills, than if they were merely occasional guests. They seem to regard home as a mere dormitory and a dining room. They often wonder, in a vague way, why their marriage is not successful. If it were a success it would not be merely a wonder, it would be a miracle.

There are wives who spend most of their days outside the home walls, devoting their golden hours of possibility to dress, visits, theaters, gossip, idleness, frivolity and amusement. The house that they might convert into a shrine of love and peace and happiness is delegated to the care of servants; their children are practically orphaned, under the trusteeship of nurses. These women are losing the realities of life in chasing shadows. They are mere lodgers in their own homes. They are too much interested in the sidelines of life to spend earnest thought on making the real business, marriage, a success. They are often the ones who, in bursts of feminine confidence, bemoan the failure of their married life and display their robes of martyrdom. They are incendiaries of their own happiness and that of another, yet so self-blinded that they delight to collect the insurance returns of unmerited sympathy.

In business there are minor annoyances, trivial irritations and petty trials, usually taken for what they are worth, accepted as "all in the day's work," seen in their proper perspective, passed by with a smile and a shrug of the shoulders and forgotten in a few moments. In married life trifles are often exaggerated, augmented by argument, given a fictitious value, vitality and force out of all proportion to their real import.

Sometimes it takes only three minutes from unjust impatience over an underdone chop to a fever-heat temperature, followed by thunder rumblings of protest, dark clouds, lightning flashes of super-heated indignation, sudden coldness, falling barometer, and a rain of tears. One stalks out of the dining room, leaving a trail of smoke and sparks of irritation like a speeding locomotive, while the other buries her head in her arms near the untouched dishes and just sobs in the silence, for her world of happiness has come to an end—again.

Electricity sometimes seems snail-like in its motion compared with this sudden, silly change of atmosphere caused by magnifying a trifle that should have been ignored altogether or made the subject of a jest that would bring smiles and sunshine to both. The whole attitude is wrong; it is all unnecessary, cruel, preventable. It really is poor business judgment, shutting off rich dividends of possible happiness for a trifle.

In successful business partnership there is cheerful conference and counsel whenever it seems necessary to unite the best

thought of both on the problem of both, but there is respect for each other's position, duties and responsibility. They avoid even the suggestion or semblance of intrusion or interference. They realize that their united strength comes from the fact that each is doing a work distinctly different from the other.

This business wisdom of non-interference might well be introduced into many home firms. When a husband is tempted by a meddling spirit of bossism to run every detail of the home and assumes omniscience on every phase of housekeeping from the cellar to the cupola, let him think for a moment how his partner down-town would resent a similar intrusion and then quietly subside into silence. The wife, too, must realize that while her keen, fresh mind may serve her husband in some business problem that troubles him and which he carefully presents to her, she should be satisfied with being ready to help in need; but she usurps undue authority when she actually attempts to control his business for him.

No business is really successful unless it is yielding fair dividends on the capital invested. Even this success may be considered a partial failure if wiser management will double or treble its returns and if many of its possible revenue-producing resources remain unworked and neglected. A man does not flatter himself that his business is a success if it merely pays expenses, yet he may be too easily resigned to a marriage partnership that is just jogging along, in a dull, lifeless, colorless way, with hardly enough vitality to have even a serious discord. It is like a patient who is too weak even to cough. That home firm requires not merely revitalizing but reorganization on a new, real, pulsing, red-blood basis.

When a business firm is passing through deep financial waters, when there is trouble and discord in pulling through a crisis and dissolution of the firm seems tremblingly near, they seek to keep the inharmony secret from even employees, who may perhaps inadvertently reveal it and precipitate a crash. Husband and wife are often not so careful nor so prudent in safeguarding the sanctity of home conditions as they should be and often betray the impending insolvency of the home firm in weak confidences that may make mastery of the condition almost impossible. The darker the situation the more it demands the strongest light of wisdom to illumine it. The more nearly snapping is the tie be-

tween husband and wife the more insistent is the necessity that they should stand together. Reputation needs most protection at its weakest point.

There are times in business, as all men know, when enforced expansion, the better fortifying of prosperity already attained or heroic effort to keep from being forced back by conditions, requires the investment of new capital. In married life there are many trying hours, when the glooming clouds of doubt and fear hang low on the horizon, when one, or both, is passing through the dark valley of a temptation, a trial, a test, when the pressure of conditions threatens to silence forever their trust in each other. There are times when they enter a dead calm of life where no faint breeze of inspiration or impulse fills the idle sails of the craft of their living, and they feel that they are slipping away from each other. Then new investment is necessary to keep the matrimonial stock from falling too far below par, new capital of love, faith, loyalty, consideration, cheerfulness and tenderness.

In marriage true love, trust and real comradeship often unconsciously utilize all the wisest business wisdom in making the union that is so near and dear and all to them a success. By their own sterling common sense and fine soul instinct, they solve many problems so naturally that it hardly seems they have recognized the problems existed.

("Little Compromises that Make for Happiness." will be the next chapter in this series.)

It seldom happens that four elders from one ward are privileged to work in one conference, but the four elders herewith, who are all from Sugar House ward, Granite stake, have been laboring in the Scottish conference. The names are as follows, reading from left to right, back row: Willard Richards, Charles O. Kimball; front row: Paul S. Richards, George W. Teasdale. The progress of the work in the neighborhood of their labors is as satisfactory as could be wished,



ELDERS OF THE SCOTTISH MISSION.

The Need of Religious Training in Childhood*

BY J. H. PETERSEN

I believe that the need of religious training in childhood can be better appreciated after a brief discussion of what religion is, and the influence which it may have on the life of an individual. I shall therefore consider these phases of the subject first.

In the first place, it will not be denied that there are several erroneous and conflicting views entertained, even by Latter-day Saints, with respect to religion and its function in education. Many look upon religion as something visionary and consequently impractical—utterly useless to any one in the common everyday affairs of life. To them a religious person is one who is more or less a fanatic; one who is visionary, sentimental, and usually hypocritical; one who can not adjust himself to the ordinary affairs of industrial and social life; he is out of tune entirely with the strenuous activities of the present day; neither can he appreciate human frailties; he is one who takes for granted everything which tradition or authority may affirm, but deliberately closes his eyes to the facts of reason and experience, and to the accepted conclusions of science. Again, others think of religion only as a mass of rites and ceremonies, a compliance with which brings no perceptible benefits to the individual who obeys them. Others again will say: "Religion may be alright, but it is something that concerns only the world to come and brings but little, if any, real good to us in this life."

It may be said that there are at least six accepted, or authoritative, definitions of religion. They are, as given in the *Standard Dictionary*: 1. Religion is a belief binding the spiritual nature of man to a supernatural Being on whom he is conscious that he is dependent; also the practice that springs out of the recognition of such relation, including the personal life and experience, the doctrine, the duties, and the rites founded on it. 2. Any system of faith and worship. 3. An essential part or a practical test of

*Read at convention of Religion Classes, Benson stake, Dec. 11, 1911.

the spiritual life. 4. Spiritual awakening and the conformity of heart and life to religious belief. 5. A state of life bound by monastic vows. 6. Conscientious devotion in practice.

Most of these statements, if broadly interpreted and specifically applied to the theory and practice of the gospel of Jesus Christ, will be acceptable to Latter-day Saints. To us, religion implies a recognition of the fatherhood of God and the brotherhood of man, the divinity of Jesus Christ and the efficacy of his sacrifice in bringing redemption to the human race, the eternity of being, and the possibility of eternal progression. Our religion teaches us that to serve our fellow men is Godlike—that we should work as well as pray; that a pure heart and a chaste life admit to the divine presence; and that he who does not love his fellow man cannot love God; that “pure religion and undefiled before God and the Father is this, to visit the fatherless and widow in their affliction, and keep himself unspotted from the world”; to “put away lying, and speak every man truth with his neighbor”; that “the idler shall have no place among us,” and that “he who fails to provide for his own is worse than an infidel”; that we should regard the rights and the feelings of our fellow men: and he who would take advantage of his neighbor or refuse to pay an honest debt is not a good Latter-day Saint. Our religion teaches us loyalty to our homes and our families, loyalty to our country, to the priesthood, and to our Maker.

Inasmuch as an explanation of what religion is also indicates, to some extent, the influence which it naturally exerts on mankind, the second phase of our subject needs not to be dwelt upon so extensively. Let it be sufficient to say that the motive force in civilization, the underlying agency in human progress, has been that subtle, refining, elevating influence which religion gives. Religion is also a restraining force which helps more than anything else to keep one from wrong doing. It sharpens the edge of conscience, impels one to righteousness, gives comfort and consolation when moments of discouragement and despondency come. Many who have been unwilling to recognize the potent influence of religion in times of health, peace, and prosperity, have been compelled to admit its comforting and hope-inspiring effects in times of poverty, sickness, and death. In times of trial it nerves the hand and steadies the head; it mellows the baser passions and refines the higher sensibilities.

A truly religious person will have worked into his very soul the virtues of industry, sobriety, loyalty, and integrity. His word will be as good as his bond; he will have consideration and respect for the rights and feelings of others; his faith in God and in his fellow man will be unshakeable; he will hold himself amenable to "the law and the testimony," as well as to the so-called moral code, ever striving to keep himself in harmony with the revealed will of God, as he understands it; he will not close his eyes to the numerous evidences in nature of the handiwork of God nor deny the testimony of an overruling Providence in the affairs of men.

These are a few of the things that religion can and will do for everybody. Are such results worth while? In the light of these possibilities, need we ask, "Is there any need of religious training in childhood?" especially when we grant that, "as the twig is bent the tree's inclined." But the question is not so much one of the desirability of attaining these ends as of awakening an active interest which shall lead in that direction, in spite of the counter influences surrounding the children, which lead to failure and sin. The flowery path of ease, sensuous pleasure, and worldly fame, is seemingly much more alluring to childhood and youth than is the "straight and narrow way" which leads to life eternal. I believe that children are naturally good, but the best that is in them is frequently perverted by unfavorable influences of heredity and environment. To a certain extent, children may inherit evil appetites and inclinations which require much discipline to overcome; and a bad environment may undermine and destroy the noblest heritage. Again, the mind of the child is very plastic, so that impressions of childhood are likely to last forever. This fact furnishes one very important reason for the religious training of children. Another reason is that the home seldom does its full duty in giving children a proper outlook upon life, and a deep-rooted faith in God, coupled with a sincere desire and effort to do right.

If parents would constantly hold up before their children the highest ideals of truth, faith, and honor, and then try to live these ideals themselves, the problem of religious training in schools, church organizations, etc., would not be hard to solve. As President Joseph F. Smith has said: "It is the home that needs reforming." There is too much shifting of responsibility in religious training away from the home. The failure of the home

to do its duty makes the task of the Sunday school, the Religion class and other organizations a very difficult one. Cold indifference to religious teaching on the part of parents in the family circle is often sufficient to annul the work of the most faithful and devoted teacher. Then again, there is the influence of the playground, the street corner, and the prevailing sentiment of the clique or crowd to which the child may belong, which, to a great extent, spoils all the good that the home and the Church have been able to do. A bad example, a "smutty" story, a coarse joke, or a slighting remark about the Church, the priesthood, or the sacred ordinances of the gospel, may be like a dose of poison to the spiritual nature of a child. Yet the child lives in the world, and hence he cannot avoid contact with its evil as well as its good influences. Therefore the need of adequate training to direct his footsteps in the right way. The number of so-called "educated tramps" in the world today, the crowded prisons and reformatories, the number of drunkards, thieves, fakirs and moral reprobates loudly testify to the crying need of religious training in childhood. A well-balanced education requires the harmonious development of all the human faculties—the spiritual nature not the least important.

A one-sided education often leads to infidelity, and infidelity destroys instead of builds up both the individual and society. Men and women of faith are required to build up the kingdom, hence the children of today need that kind of training which will fit them to be the kind of men and women of which the world has the greatest need; and we believe that the best training for this purpose is to be had in the Latter-day Saint home, and in the organizations of the Church of Jesus Christ of Latter-day Saints.

SMITHFIELD, UTAH.



Is There Marrying and Giving in Marriage in Heaven?

BY JOHN L. NEBEKER

Marriage was instituted among men, and ordained of God unto man, in the beginning, that the earth might answer the end of its creation before the world was made,* therefore, let all things be done in order and according to the eternal justice of God. While marriage has been incumbent upon mankind in all ages of the world because of the injunction of God to "multiply and replenish the earth," it cannot be denied that the Lord has given laws regulating it by restricting and limiting it in certain channels, and by protecting it by the enactment of stringent and just laws.

No greater safeguards are provided than those that surround and preserve the issues of life, and the Lord has so ordained it for a wise purpose in him, the wisdom of which can only be appreciated when we understand and know the purpose of the Almighty concerning the "creation of man before the world was."

Marriage is defined as an act, or ceremony, by which the legal relationship of husband and wife is constituted, and in most, if not all, legal systems is taken as a contract. Unlike most contracts, however, the compact is for an indefinite duration, or, in other words, a continuous relationship which can only be cut asunder by the violation of the terms of the compact as defined by law. The contract may be for the term of the natural life of the contracting parties, or it may be for eternity.

In the world it is a question whether marriage is merely a contract, or more than a contract, whether purely a civil or religious act. Which ever way this may be considered, "it enjoins the most sacred obligations and responsibilities with which a husband or wife can be charged and carries with it many difficulties which have to be met; many duties which have to be fulfilled; many burdens which have to be borne and many temptations which have to be overcome."

Several years ago the writer had occasion to discuss the

*Doc. & Cov. 49:15-17.

marital relations of the Latter-day Saints with a Mr. Richardson, of the First Baptist Church, of Baltimore, Md. Probably it should not be called a discussion, as the reverend gentleman made no particular attempt at an argument, for or against the subject, but patiently and respectfully listened to what I had to say. He did, however, ask this question: "In the light of your statement that the 'Mormon' Church holds that the marriage covenant is eternal, when solemnized by the proper authority, how do you reconcile the statement of Christ's declaring that in heaven there is no marrying or giving in marriage?" I replied to the gentleman's question, that the Latter-day Saints do not hold that the language of the Savior, in making the declaration referred to, conveyed the sectarian idea that the marriage relation would not continue beyond the veil, or that contracts of marriage would not be made after death, except with those to whom reference is made by the Savior. Note the language, "The children of this world marry and are given in marriage:" (referring to the general custom of marriage among mankind) "but they which shall be accounted worthy to obtain *that* world, and the resurrection from the dead, neither marry, nor are given in marriage." Note also the language of Mark, "For when *they* shall rise from the dead, they neither marry nor are given in marriage, but are as the angels in heaven,"* Also that of Matthew, "For in the resurrection *they* neither marry, nor are given in marriage, but are as the angels of God in heaven." The words quoted are those used by the Savior in answer to a question put to him by the Sadducees, touching a case involving one of the laws of Moses in relation to marriage, which, if the Savior's theory of the resurrection be true, would, according to their way of thinking, produce such an anomalous condition that it would be very embarrassing, to say the least. With respect to their conclusions in regard to this matter, he charges them with error, because they do not understand the scriptures, nor the power of God.

While the sectarian idea teaches that there are only two places, namely, Heaven and Hell, to which mortals go after death, they lose sight of the fact that "In My Father's House there are many Mansions." In other words, a place of classification. As the Apostle Paul puts it, "there are Celestial bodies and

*Mark 12:25; Matt. 22:30; II Cor. 12:1-4; Doc. & Cov. Sec. 76.

bodies Terrestrial, but the glory of the Celestial is one, and the glory of the Terrestrial is another." He further says, "There is one glory of the sun, and another glory of the moon, and another glory of the stars, for (as) one star differeth from another star in glory, so also is the resurrection from the dead." The Apostle Paul, also speaking of visions and revelations, said he knew a man in Christ above fourteen years ago, whether in the body or out of the body he could not tell, was caught up to the *third heaven*. He also says he knew a man that had been caught up into paradise and had heard unspeakable words, which it is unlawful for a man to utter.

The Latter-day Saints believe that the glories referred to by the apostle are kingdoms or worlds and are distinctively different from each other in the power and dominion exercised, or privileges enjoyed, by those who are permitted to inhabit them, that each has its separate laws to govern and control, and judgment will be given to men according to the conditions and circumstances with which they are surrounded in the resurrection. Again referring to the language of the Savior in answering the question of the Sadducees, relative to the woman who had seven husbands, the conclusion is forced that in at least one of the glories, or heavens referred to by Paul and designated as a world by Christ, there will be no marrying nor giving in marriage, remaining as the angels of heaven, being the children of God, because they are the children of the resurrection. Mark the language again, "They that are accounted worthy to obtain *that* world and the resurrection from the dead, neither marry nor are given in marriage," hence this view of the matter does not preclude the possibility of a union of the sexes in the marriage bond beyond the grave and in the Celestial world, at least, as that is the highest glory spoken of, being typical of the glory of the sun.

Now as to the *world* to which the Savior referred, where there would be "no marrying or giving in marriage."

It is an acknowledged fact that the Sadducees, as well as others, in their many conversations with the Savior, were not always seeking for the truth, but were very insidiously and perniciously trying to entrap him, so that a provocation might be had for his arrest and imprisonment, hence he gave them no more information, on such occasions, than was necessary to answer their

questions. So that no definite statement is recorded making it plain as to what world was referred to in his statement recorded by Luke. In this connection, however, the Savior, no doubt, had reference to conditions that surrounded the Jews, religiously and otherwise, which conditions clearly indicated an apostasy from the faith of their fathers, as there were great divisions among them in their religious views, and in the manner of the interpretation of the scriptures, causing to arise among them many sects and parties. While they were for the most part agreed on the ritual and modes of sacrifice required by the law of Moses, such rites and ceremonies were being continually polluted by the hierarchy, the chief priests. Hence, in the language of Isaiah, "They have transgressed the law, changed the ordinances, and broken the everlasting covenant," and it would appear from the language of Isaiah 28:18, that they would make the marriage covenant to end with death; a condition most reasonable when it is understood that they had no hope beyond the grave, for such was the belief of the Sadducees.

They had rejected the Son of God, and the higher law of the gospel, by which their marriage vows might be made eternal, and, as Mosheim says, "were sunk in the most deplorable ignorance of God and of divine things, and had no other way of rendering themselves acceptable to the Supreme Being than by sacrifices, ablutions, and other external ceremonies of the Mosaic law, from which proceeded that laxity of manner, and that profligate wickedness which prevailed among the Jews during Christ's ministry upon the earth." Then, in the light of such conditions and coupled with the possibility that the event with which the Sadducees preluded their question was an actual fact and did happen, and was of common knowledge among them, to what world would he refer? Certainly not to the Celestial world. Hence we are of the opinion that it was not the intention of the Savior to lay down a law which would prohibit the marriage relation from being perpetuated in heaven according to the order established by the Lord, but, on the contrary, that many such unions have been and will be consummated by which the nuptial tie will remain unbroken even after the grave, and continue so throughout all eternity. Such marriages are being solemnized today not only for the living, but for the dead also. Inasmuch as it is necessary for the contract to be entered into in the flesh, or

in the mortal sphere, the dead can be officiated for by the living acting in their stead.

In conclusion, let it be said that if purity, love and virtue, filial affection and unimpeachable integrity and fidelity have part in the hereafter, then should not the conjugal relation and complacent love of husband and wife, together with their children, associated in the holy bond of fatherhood and motherhood in the family circle, be continued as long as eternity shall last or immortality endure? I think the analogy is justified.

SALT LAKE CITY, UTAH.

To a Missionary

Gird on your armor of the Christ,
my lad,
And fasten it with three things—
The heart of the boy, the faith of
a man,
And prayer on rising wings.

You'll need the courage of a boy,
my lad,
When the scornful world goes
wrong.
For boys forget the foes they've
met,
And they conquer life with a song.

The faith of a man is a beautiful
thing,
It lightens the gloomiest way.
You must hold it tight, that its
lovely light
Shall shine on your darkest day.

But courage and faith are only
a part
Of the armor you must always
wear—
For the rivets that hold, and the
hinges that fold,
Are a constant, faithful prayer.

Thus armored and panoplied now,
my lad,
You are almost ready to go.
Yet pause, I pray, and let me say
Some things you ought to know.

You are going to teach, not be
taught,
In the things of God or of man.
Men's ways go wrong, but God is
strong,
And he's laid a Gospel Plan.

That Plan will redeem the wide,
wide world—
If you will but do your share.
With a boy's brave soul, and your
faith kept whole
On the rising wings of prayer.

So take with you now a dauntless
heart,
And the faith to do and dare—
The hope of your friends, the
grace God sends,
And your parents' tender prayer.

SUSA YOUNG GATES.

The Open Road

BY JOHN HENRY EVANS, OF THE LATTER-DAY
SAINTS UNIVERSITY

ADVENTURE XI.—IN WHICH BROCKETTS HAS A LOAF AND SOME THOUGHTS BY THE WEBER.

When the train reached Ogden, in Utah, Brocketts got down from the baggage car platform, cramped and aching, to go in search of something to eat. There were then, as at present, lunch counters at every station on the railway, but he could not avail himself of the accommodation, considering what a little way a solitary nickel will go at a railway lunch counter. The only thing that remained, therefore, was to get work in order that he might eat.

It was early morning of a sunny day, when everybody either whistled or sang, or felt like it. Surely, then, it would be a simple matter for a poor boy to find work enough to get a few meals. For Brocketts intended to stay at Ogden only till he could obtain a few cents to serve him till the next station, as he had done at one or two places already. But this time he had reckoned without his host. The men whom he accosted at the stores, hotels, and private residences, whether whistling or not, had nothing for anybody to do. Business was very dull on the business blocks, and elsewhere everybody did his chores. So the boy proceeded disconsolately to spend his last piece of money.

Like Benjamin Franklin, of whom, however, Brocketts had not then heard, he bought some bread—not three puffy rolls, like that great man, but one only—as affording the greatest quantity for the least amount. With this under his arm he moved away in the direction of the river, where there were no houses. Finding a place where the bank was low, he went to the water's edge and sat down on the dry cobble-stones to eat his breakfast. He broke off pieces of bread, dipped them into the clear stream, and lifted them to his mouth soaked and dripping. A lean dog, hungry-looking as the boy, approached to what it considered a safe distance, licking its chops in anticipation of a repast. The last

piece, out of sheer sympathy for the animal, Brocketts threw to his grateful companion. The dog swallowed it at a single gulp, after the manner of hungry curs, and in a twinkling looked again as if he had not had the morsel. The boy himself was not sure that his tossing the bread had not been done in imagination, so quickly had it disappeared.

Brocketts was not what you might call a religious boy. True, he had been reared, if you could call his bringing up by so pretentious a word, a Catholic, and had therefore learned his catechism, counted his rosary, and gone through whatever other forms are customary in that church. But these had not made so deep an impression as the nuns could have wished on the little orphan. Anyway, if you had told him that there was a distinctly divine guidance in the affairs of men, homeless orphans as well as kings and emperors, ten chances to one he would have laughed in your face—unless, indeed, his native gentlemanliness had restrained him.

And yet even now, as he sat on those cobblestones on the river bank, he was conscious of a peculiar feeling in him that his journey now lay south and not west. In brief, he felt distinctly that he should give up his idea of going to California and go to Salt Lake City instead. He tried to argue this feeling away. There was every reason why he should continue his way to the coast. He was anxious to make a fortune, not for his own selfish interest, but for the purpose of making possible that long search for his parents; and California was the only place where it was likely he could make a fortune, if there was any likelihood at all about it. Besides, there was the matter of personal pride and honor to be considered. Any decent fellow owed it to himself not to give up for a mere whim something that he had once set out upon. But there was that feeling more dominant than ever, in the face of all his reasoning, and, like Banquo's ghost, it just would not down. The upshot of it all was, that Brocketts got up, retraced his steps to the depot, and inquired when the next train would be leaving for Salt Lake City. There would be none, he was told, till the evening.

Evening, however, found him on the depot platform watching the train. It was still light, and the lad wondered how he would manage to get a ride. Evidently he must get one through the conductor this time, for the man looked about so vigilantly. "Better

ask him," he told himself, "it can do no harm, and *may* do good." And ask him he did. But the answer he got sent him away broken-hearted. He walked toward the end of the platform farthest away from the train so that he might reflect.

It was a little while yet till the passenger should pull out, and the trainman in blue uniform and with lighted lantern hung on his arm was pacing the platform. Several times he looked at the boy. Was he thinking better of his harsh refusal? Coming closer and closer toward the dejected Brocketts, but in such a way as to make it all appear a mere thoughtless incident, he said in a low tone:

"I guess you'd better get on, boy, if you want to go to Salt Lake. But take the last seat in the car, so's not to be noticed."

Brocketts' heart was instantly on his lips, gratitude written on every feature. He hastily did as he was told, coming to himself only after the conductor's "All aboard!" and the preliminary ringing of the engine's bell.

"Wake up, boy," the conductor whispered, "we're nearly there." Against his will the monotonous sing-song of the passenger car had put Brocketts to sleep.

"Where you going to when you get to Salt Lake?" inquired his new friend, after the boy had rubbed dreamland from his eyes.

"I don't know, sir."

"Have you had anything to eat lately?"

Brocketts told him about the morning's repast.

"Great Scott, boy! Haven't you any money, either?"

"No, sir; I spent my last nickel this morning."

"Didn't you tell anyone at Ogden your condition?"

"No, sir; they didn't ask me."

The conductor felt in his pocket, drew out a piece of money, and said:

"Here's a quarter to buy something to eat with. Everybody has to eat, you know, especially boys."

Brocketts thanked him and, putting the twenty-five cents into his pocket, vowed he would never forget the conductor's kindness.

It was dark now. The City was not then lighted up by a thousand flickering arcs. All the light that was then visible to Brocketts issued out of the windows in the houses. Brocketts was the last out. A few carriages, public and private, were there at the depot, but no street cars. These latter were not to make

their noisy appearance for many years even in the larger cities of the east. A number of people who had got off the train walked in the direction which the boy rightly judged to be the central part of town. He followed them in the hope of finding a place to eat in. By the time he had gone a considerable distance, and when only three persons were left of the group which had got off the train with him, he perceived, not a great way ahead of him, a street lamp such as he had seen in New York. He knew then that he was approaching what he afterwards learned to call Main street. Passing the New Tabernacle—that magnificent structure, rearing, like a huge turtle, its giant back to the night sky—he fully believed himself to be looking upon a natural hilltop.

Still searching for an eating-house, he turned down Main street, where were some more lamps. At last he discovered one in a large building which he took for a hotel, but at that late hour only two persons were in the room, besides the waiters. Enspirited by the thought that he had money in his pocket, or rather in his hand, he entered boldly and ordered a full meal, and not more than twenty-five cents, sir, if you please. Never had there been such a supper! He purred with the thought of it all. He conceived a great fondness for Salt Lake, even though the waiter stood impertinently by as if he expected him to try to make away with the plates and spoons.

The meal over, he wandered up and down the principal thoroughfare for half an hour or so, revolving in his mind all possible courses to pursue. In the end, he turned down the street leading past the "hill"—the one he had come up on—and walked rapidly back to the depot. There he hunted for, and found, the car in which he had come from Ogden, arranged the cushions after a manner he had seen travelers do, and lay down to sleep for the night, regardless of whether the train might not be making a trip somewhere before he awoke.

ADVENTURE XII.—IN WHICH IS SHOWN THAT NOT EVERY FINE BIRD WEARS FINE FEATHERS.

Mr. Frederick Bernstein sat in his caged office in the center of the store busily engaged in reading and assorting his morning mail. He was somewhat past fifty, reasonably stout, with a square head, scanty beard fast turning white, and keen, penetrating, gray

eyes. The chill of the October air had been expelled from the office by a fire, whose warm glow looked out pleasantly through the strips of isinglass that girded the waist of the little heater.

"Here's a boy to see you, sir!"

Turning about in his new swivel chair, Mr. Bernstein recognized one of his clerks, but his quick eye fell immediately upon a ragged sketch of a lad, dusty and tanned as from long travel on a summer's road.

"And what can I do for you, young man?" he asked in a kindly voice.

"I want to get a job, sir."

"Oh, but I'm afraid you've come to the wrong place. All our positons for boys are taken just now. Maybe if you'll come around in a week or so, there'll be a vacancy; and then I'll consider your application."

And Mr. Bernstein faced about quickly to resume his work at the pile of letters on his desk.

But the sturdy little figure was not to be got rid of so easily. This was by no means the first time in his life that an attempt had been made to turn Brocketts away by holding out a promise that was not meant to be a promise.

"Couldn't I clean the sidewalk in front of the store?" he asked, undaunted by the rebuff. And then he added, by way of heading off a possible objection, "It's awful dirty, sir!"

The man wheeled round, surprised into a smile. He looked the boy over from head to foot—the mat of yellow hair that looked as if it had never had a comb on it; the unwashed face and hands, for in truth it had been a good while, longer than he would have liked to confess, since they had felt the cleansing power of water and soap; the soiled and tattered clothing, including even the hat he now held in his hand; and, finally, the well-ventilated shoes laced with white wrapping twine and covered with dust.

Brockets was beginning to think Mr. Bernstein would presently take him apart, piece by piece, in order to make sure that he had been put together properly. But the severe inspector said not a word, till he had completed his inspection. Then he reached down far under his desk, fished out a plain red brick of the sort used in building houses, and held it up in one hand, while with his other hand he dug down into an unfathomable right pocket in the trousers' leg and brought up a half-dollar piece.

"Here," he said, "take this brick and deposit it in the south-west corner of lot nineteen in block twenty-six of plat A, the marked side up. And here's fifty cents for your trouble."

The boy was non-plussed for a minute, but, taking the brick, he said:

"Yes, sir; but I don't want the money till I've done the work."

"Take the money," the man said; "I insist!"

And Brocketts took it and walked out of the store.

Was "lot nineteen" and "block twenty-six" and "plat A" in the jungles of South Africa or in the regions of the North Pole, or where was it? This was the vast query on the lips of the boy as he walked down any street in any direction till he could collect his wits. One thing, though, was certain, he would find it wherever it might be—unless it was non-existent. And he would find out that, too, and tell the man, to his face.

A pleasant-appearing old gentleman was coming toward him. *He* looked as if he knew everything.

"Can you tell me, sir, where I can find lot nineteen in block twenty-six of plat A?"

The gentleman that looked as if he knew everything looked for the moment as if he knew positively nothing. Surely, *his* senses had gone a-Maying—or had the boy's? Thinking that the boy's had, he walked on, inspecting the store signs.

Brocketts, nothing daunted, asked the next person he met, and the next, and yet the next, till, it would seem, he had the whole town by the ears, wondering what mysterious import there could be in "lot nineteen, of block twenty-six, of plat A." One person—a woman, and the only one of either sex who really took him in earnest—suggested that he go to the city recorder's office and inquire.

And where might the city recorder's office be, please?

She told him, and he went there.

But his griefs were far from being over when he had been shown, at the recorder's, a large map of the city. He drew a map of his own, beginning where the office stood, and went out with it in his hand. Then with great difficulty he wormed his way block by block, bending the paper out of sight when he had gone the distance it represented, till he reached the anxiously looked for "lot nineteen."

The lot itself lay between two fences, and to reach the south-

west corner of it he had to penetrate a veritable jungle of weeds twice as tall as himself. But he found it, at last, depositing the troublesome brick in such a way as to leave uppermost the side on which had been carved a big star, with "Frederick Bernstein" written on the side.

Then he hurried back to the office in the center of the Bernstein store. The head of the firm met him with a strangely suspicious smile, which the boy returned in kind.

"I left the brick, sir!"

"Did you? That's good. Now you may clean the sidewalk. You said, I believe, that it was dirty."

Mr. Bernstein walked out through the rear of the store to where the stable-boy was feeding some horses. "Tom," he said, "go as soon as you can to lot nineteen and see if there's a brick there, and notice which side's up. When you return, come through the back way."

The boy smiled. "Yes, sir!" was all he said. *He* knew, without asking, where lot nineteen could be found. He mounted one of the work animals and was off in no time.

In truth, Mr. Bernstein was a strange man in some respects. He had his own way of doing things. One of his hobbies was to see what men were made of—whether they had a backbone or only a column of gristle running up and down the spine. Every man in his employ had been tested by some apparently trifling task. The brick method was lately a favorite one for boys. He had applied it many times in the last year or two. Nine out of every ten boys had either failed to locate "lot nineteen" and return to the store, or had thrown the brick away at the first convenient opportunity. In either event *they* were better off, they thought, to the extent of half a dollar, and their would-be employer was well rid of them and at small cost.

When Tom came in with the brick under his arm, Mr. Bernstein was distinctly pleased. Did he find it in the southwest corner? and was the star-side up? To both of which questions the stable-boy answered in the affirmative.

Meanwhile, Brocketts belabored the sidewalk. It *was* dirty. There was no doubt about that. Either yesterday or the day before a wind must have risen, a fearful gale, and blown things around furiously. Paper and other light articles, with sand and dust a-plenty, fairly littered the walk. The first of these the boy

gathered up and deposited in a wooden box behind a stove in the store. Getting a sprinkling can and a broom, he gave those cobblestones such a sweeping as they had not received in a long time. He removed a certain dirty blotch that had been there during several previous sweepings. The job done, he went to the office with the announcement that it was finished.

"Very well," said Mr. Bernstein. "Let's go and see how well you have done it."

The two walked out to the front door, where the man inspected the work. They went back to the office together without speaking.

"How much do you think I ought to pay you for this?" Mr. Bernstein asked.

"I don't know, sir. You can tell better than I what it's worth."

But the line of the man's thoughts were switched at this moment, for he suddenly asked:

"What's your name? and how old are you?"

"Brocketts, sir—Brocketts Porter. I'm sixteen."

"You live here, do you, Brocketts?"

"No, sir." Would Mr. Bernstein question him about his origin and history? To deceive went sorely against the grain with him, and to tell the truth and be turned away was a thing he would do anything almost rather than face. But Mr. Bernstein saved him from the temptation to lie by asking:

"A stranger, then? And how long have you been here?"

"Only since last night—I came here from Ogden last night."

"Oh. Any relation to the Porters of Ogden?"

Brocketts unhesitatingly said that he wasn't.

"And so you'd like to work somewhere?"

"Yes, sir."

Mr. Bernstein drummed absently with his fingers. "How would you like to work for me?"

Brocketts' eyes popped. "I'd like it, sir!"

"Very well, then; I'll give you two dollars and a half a week, to begin with. What do you say?"

"I'll take it, sir," he said, though, as a matter of fact, he thought the wages rather small. The phrase, "to begin with," was what he saw most promising.

"Good! And now for your pay for cleaning that sidewalk.

Here's a quarter. You did a good job, and besides it was dirty, as you say.

Brocketts took the money and murmured his thanks.

"Where are you going to stay tonight?" asked Mr. Bernstein, for the first time thinking of the boy's more immediate needs. As for Brocketts, he was beginning to think that he had run upon a living interrogation point.

But he answered: "I don't know, sir. I suppose I c'n find a place somewhere."

"No," Mr. Bernstein said; "I'm not going to let you wander about, and take chances of losing you." Then, after a few minutes' reflection and drumming on the desk, he added, "I'm going to raise your wages already."

Brocketts was all astonishment.

"Come with me," the man said, at the same time closing his desk and leading the way through the rear door. They went out to the stables.

"Tom, here's a boy that's going to work here, and I want you to help him fix up that room in the loft for him, so that he can stay there for a few nights."

"Yes, sir," said the stable-boy. And when Mr. Bernstein had gone, "What's your name, kid?"

"Brocketts."

"And mine's Tom."

"Yes, I know that."

"How'd you know?"

"Heard Mr. Bernstein call you that."

"Oh!"

Then a pause, in which the two sized up each other. Tom was the first to speak.

"You the kid 'at carried the brick to lot nineteen?"

Brocketts grinned an assent.

"Well, you've made good, ain't you. First time it's ever been there—since I took it there myself.

This, Brocketts somehow knew was a lie, but he did not say so. He said instead that carrying bricks was a very commonplace occupation.

"Sure!" admitted Tom, "when you've got to carry 'em all the time. But carrying *one* brick ain't—anyhow, it ain't when it's for Mr. Bernstein. Come on, follow your uncle!"

And the newly-acquired relative—whether on the father's or on the mother's side, Brocketts did not stop to find out—led the way back to the stable end, up a dangerously steep stairway, or, to be strictly accurate, a ladder-way, and into a box-like room under one of the ample gables. Certainly, it was not the most attractive place in the world. It was innocent of all adornment. Daylight and the chill came in through the spaces between the boards as well as through the unstopped square window that served to admit the light. Pieces of dirty paper, wisps of straw and hay, and various odds and ends usually found in unused barn lofts, were strewn all over the floor.

"How d'you like it?" Tom asked before Brocketts could fairly get time to take in the situation.

"All right. I c'n sweep it out and make it do till I get a better one."

"Sure! And I c'n help you."

The two boys set to work with a heartiness that did them both credit. Two brooms sufficed to raise such a dust as threatened to suffocate them. It did drive them to the opening for a breath of clean air every three seconds. Then they lugged up the ladder-way two bundles of straw and laid it out in the corner for a bed. A roll of bedding that had been stowed away in an unused manger in the stable they took up piecemeal, shook the quilts and blankets well, and spread them over the straw.

"There! Guess that'll do all right," commented Tom.

"That's fine!" echoed Brocketts, as he thought of the many nights he had spent under the open sky with his three friends and the wheelbarrow. "Now I'll go and get me something to eat—it'll be dark soon. When does the store close?"

"Six o'clock sharp."

A few minutes later you might have seen a lonely boy, ragged without, but happy within, sitting down on a lowly bed in a corner of that barn loft, greedily devouring some crackers and cheese. But presently, had you stayed there, you might have noticed the noisy chewing die away, to be succeeded by the heavy regular breathing of a tired lad fast asleep.

Meanwhile, Mr. Bernstein was pleased as a boy. For that night he said to his wife: "Mary, I've discovered a man—and I didn't have a lantern, either, like Diogenes. He's a little man, to be sure, but he'll be bigger after a while."

Mrs. Bernstein, a small woman of refined appearance, looked at her husband inquiringly. And he told her of the episode of the brick.

She laughed. That was one of his humors.

"Well, anyway, I expect a good deal from that boy. You always laugh at my tests of men's, or rather boys' mettle, but I tell you nowadays there's need of some test before you try them with responsibility. Besides, I like the little scamp!

"Three things I've learned about him already: First, that he's honest. There's no reason in the world why he couldn't have gone off with that half-dollar. Second, that he'll do exactly what you tell him to do. Few boys can do it, and not every man. And then, he'll do what you tell him without asking a thousand questions as to how it's done and why it's done. Tomorrow I'm going to put him on the meanest work about the store, and if he does that as I think he will, you can sit back, Mary, and watch him grow into something."

And both laughed heartily.

(To be continued)

To Teach the Young. H. J. Sears, M. D., Chicago, Illinois, sends the "Era" a clipping from the "Medical Council," Philadelphia, Pa., for May, 1911, and expresses the idea that it is worth repeating in the "Improvement Era." The article follows. Mr. Miller is a resident of Chicago:

Doctor Bogam's article in the March "Council," citing the disastrous results of not instructing a young girl in regard to her menstruation, moves me to write of a family in which the opposite plan has been followed. Chance has made me acquainted with many members of the "Mormon" faith in Chicago, and, in spite of all the muckrakers have said in the magazines of late, I am glad to say that the "Mormons" of Chicago would be a welcome addition to any community in the country—unless that community be too blinded by prejudice or too vicious to desire clean home life in its midst.

One of these "Mormons," who is a business man and also an M. D., has a son just attaining his majority and a daughter in her later teens, and happier, sweeter and more loyal children it would be rare to meet. The boy has been the companion of his father, and has consulted his father on everything that has come into his life. He has looked to his father as the proper source of information on all sorts of questions, including the sex relation. The boy understands how he is made and for what. He knows the meaning of the impulses which no man can escape, and he knows the danger lines and the bounds which religion and law set against the sex instinct. I know the boy well, but he does not know that I know of the thoroughness of his preparation to meet the dangers of life. He is a boy to be loved and trusted.

The girl has been likewise instructed by her mother, and the knowledge has not made her abnormal in the slightest degree. These parents have done their full duty. Would that their example could be followed in all of our homes.

E. P. S. MILLER.

From Nauvoo to Salt Lake in the Van of the Pioneers.

The Original Diary of Erastus Snow.

EDITED BY HIS SON, MORONI SNOW

XIII.

In the last number, we left the pioneers encamped on a creek emptying into the Weber. The Journal continues:

July 20, 1847. This morning some of the sick felt unable to ride over so rough a road, and three wagons were left until the president and the rear company should overtake them. We followed up Canyon creek eight miles, mostly through dense thickets. After crossing the creek, and often stopping to repair roads, cutting away brush, etc., we camped where Elder Pratt's company encamped last night, at the base of the mountains. Here we found a letter left by Elder Pratt for us, on the perusal of which, Elders Richards and Smith determined on sending me in the morning with a letter to overtake Elder Pratt, and accompany him to the valley and assist in exploring and searching out a suitable place for putting in our seed.

21st. This morning I started on horseback. Leaving Canyon creek, I ascended westward five miles to the summit of a mountain pass, through a deep and narrow ravine, following a dry bed of a rivulet and occasionally finding a little water which, however, was soon lost beneath the soil. The pass over the summit was narrow, peaks of the mountain rising on each side for three-fourths of a mile. This pass is the only notch or opening of the mountains known in this region of the country that is at all practicable for a road, except through the canyon down the bed of Weber river, which is very rough, and passable only in the lowest stages of water, and scarcely passable for wagons up the stream at any stage. From the summit of the pass, for the first time, I got a sight of the valley of the Utah outlet, extending from the Utah to the Salt Lake. By the trail, it is about fifteen miles from the summit to the valley. The road down the moun-

tain on the west side is very steep, and through a well timbered valley, chiefly of rock maple and quaking asp. A creek originates in the valley which, by the time it opens into the lake valley, becomes quite an extensive stream. I followed this creek down about seven miles, and overtook Elder Pratt just about where it enters a rocky canyon. Here we had to turn to the right and ascend a very steep hill, about three-fourths of a mile long, and descended another equally steep and long one into another ravine, equally well timbered, and supplied with a creek somewhat similar to that of the other valley. As much labor was necessary to make a passable road through the thicket and down the valley, Elder Pratt and myself left the company to perform this task, and made our way down the valley six or seven miles, and came to a small canyon just above where the creek opens into the valley of the Utah outlet. To avoid the canyon, the old pack trail crosses the creek and leads up an exceedingly steep hill on to a butte that commands the valley and view of the Salt lake. From the view we had of the valley, from the top of the mountain, we had supposed it to be only an arm of prairie extending up from the Utah valley, but on ascending this butte we involuntarily, both at the same instant, uttered a shout of joy at finding it to be the very place of our destination, and beheld the broad bosom of the Salt lake spreading itself before us. We descended a gradual slope, some four miles towards the center of the valley, and visited several small creeks flowing from the mountains into the Utah outlet, traveled some ten or twelve miles in the valley, and returned to the company about nine o'clock in the evening, finding them about three miles from where we left them at noon, and Elders Richards and Smith, with their companies, camped half a mile above them.

22nd. This morning we started again, with seven others, to explore the valley further. The company united their efforts to work a road down the creek and make their way into the valley, which was distant only about four miles. As we rode down, this morning, we dismounted and examined the small canyon, and found it practicable to make a road down the bed of the creek, through the canyon, and thus avoid the dangerous and almost impassable hill upon the other side of the precipice. We left a note upon a pole recommending it to the company who, acting upon our suggestion, made the road through the canyon, and

before sunset found themselves camped upon a creek in the great valley, four miles from the canyon. Our little exploring company took down the valley a few miles towards the Salt lake, bearing a little west of north, and struck a salt marsh fed by numerous warm springs that came out of the base of the mountains on the east. Cane brake, bull rushes, and a kind of large, three-cornered grass were up to our shoulders on horseback, and the immense body of old grass and rushes formed a bridge over the marsh over which our animals crossed without difficulty. Passing next a dry salt plain, which is evidently covered with water when the springs are flush, we came to a small lake, also fed by warm springs, which evidently spreads over the plain and marsh in the spring of the year. The largest and warmest spring we found was near the margin of this lake. It bursts from the base of a perpendicular ledge of rock about forty feet high and emits a volume of water sufficient for a mill. We had no instrument to determine the degree of temperature, but suffice it to say that it was about right for scalding hogs. Here are the greatest facilities for a steam doctor I ever saw. A stone, in the center of the stream before the aperture in the rocks, seemed to say, this is the seat for the patient. At any rate, I tried it, but had little desire to remain long upon it. All these springs are very strongly impregnated with salt and sulphur and some of them with copperas and other ingredients. Finding no place equal to that east of the Utah outlet, we returned to camp that night, and the next day, Friday the 23rd, we moved north to a creek about four miles, where we commenced preparations for putting in seeds.

Saturday, 24th. The president and all the rear of the pioneer company arrived, their health much improved. By tonight we have the creek dammed up and water turned on to our land, and several acres of potatoes and corn planted.

Sunday, the 25th. Had an excellent meeting. All felt satisfied that the Lord had led us to the very spot for a stake of Zion. The following week we continued to put in early corn, buckwheat, and garden seeds, and on the following Saturday (the 31st), Colonel Markham reported fifty-three acres plowed, most of it sowed or planted, besides the wooding of thirteen plows and five harrows, getting timber for a boat, repairing wagons, burning coal, blacksmithing, making roads to the timber in the mountain ravines, exploring the valley, etc., etc.

Tuesday, the 27th. Some sixteen of us, including the Twelve, crossed the Utah outlet, which runs through the center of the valley, passed to the base of the ridge of mountains on the west, found the valley to be about twenty miles broad, passed round the north end of these mountains and struck the southeast corner of the Salt lake, twenty-two miles from our camp, where we halted and had a fine bathing frolic. The water was warm and very clear, and so salt that no fish can live in it. The waters of the ocean bear no comparison to those of the lake, and those who could not swim at all floated upon the surface like a cork, and found it out of their power to sink. When we dressed ourselves we found our hair and skin perfectly coated with fine salt. We continued our march around the point of the mountain to another valley between this and the next parallel range of mountains on the west, which also extends to the lake on the north. This valley is some ten miles broad, and is poorly watered. Returning to a spring near the point of the mountain, we camped for the night.

Wednesday, 28th. We went up the valley on the west of the outlet, about fifteen miles from the lake, and found the west side of the valley to be poorly watered, all the springs now dry, and the land thirsty. Returning to camp, in the evening we held a meeting, and unanimously agreed to lay out a city for our present location on this creek in latitude 40 degrees and 46 minutes, and longitude blank degrees and blank minutes, barometric height of temple block above the level of the sea 4,300 feet, the temple square to be forty rods square, all the streets to be eight rods wide and to cross at right angles east, west, north and south; squares to be forty rods square, and contain eight lots of one and one-fourth acres each, exclusive of the streets, and four of these squares in the four quarters of the city to be reserved for public grounds, etc. I should have mentioned that Elder Amasa Lyman, and a few others from the soldiers, arrived yesterday morning in time to accompany us to the lake. On Thursday, the soldiers and the Mississippi company (numbering conjointly about 250 souls) arrived, which made us about four hundred strong in the valley.

During this week the Ute and Shoshone Indians visited our camp in small parties, almost daily, and traded some horses for guns and skins for clothing, etc. They seemed much pleased at our settling here. While here, one of the Utes stole a horse from the Shoshones and was pursued up the valley by the latter and

killed, and his comrade and their horses and the victors returned to our camp with the stolen property.

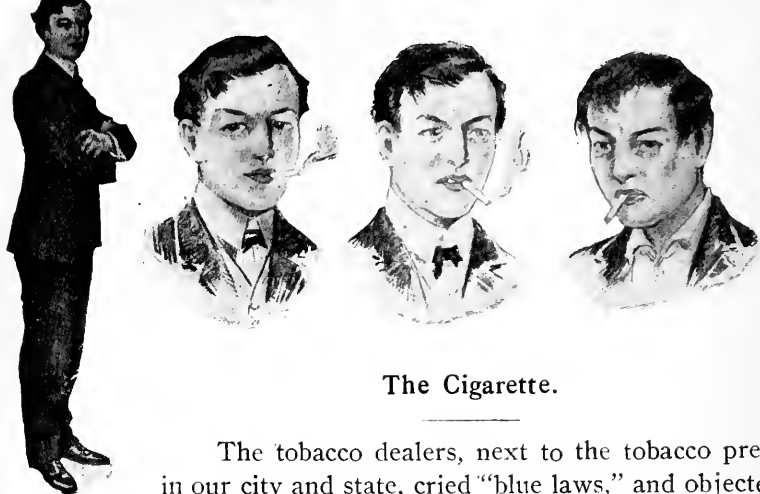
The following Sunday, August 1st, a resolution was adopted in camp to trade no more with the Indians except at their own encampment, and hold out no inducements to their visiting our camp. The planting of our seeds being pretty nearly over, with the exception of a few turnips, it was unanimously resolved, in order to prepare winter quarters for those that are to tarry and the balance of our brethren who are expected here, to go jointly to enclosing one of the public squares of the city containing ten acres, or forty rods square, by a wall of log and adobe houses, to be joined together with the exceptions of a gate on each of the four sides, buildings to be fourteen feet wide, nine feet high on the outside, roofs to slant a little inward.

(To be continued)



ELDERS OF THE NEWCASTLE CONFERENCE

Top row: A. G. Brain, Salt Lake City, Utah; L. L. Allen, Cove, Utah; Francis Simpson, Bedford, Wyoming; P. H. Service, Salt Lake City, Utah; W. A. Van Orden, Smithfield, Utah. Second row: F. A. Dahle, Logan, Utah; L. M. Haynie, Manassa, Colorado; J. S. Phelps, Montpelier, Idaho; P. Swainston, Whitney, Idaho; W. K. Lindsay, La Grande, Oregon; Amos Belnap, Preston, Idaho; J. E. Lichfield, Provo, Utah. Sitting: Jos. V. Ford, Cedar City, Utah; Geo. B. Chambers, clerk of Newcastle conference, Garfield, Utah; Jos. W. Clark, president of Newcastle conference, Mesa City, Arizona; Jno. Adamson, Carey, Idaho; J. C. Gibby, Provo, Utah. Front row: Jos. Parmley, Winter Quarters, Utah; Jno. R. Sayer, Rigby, Idaho; Geo. T. Cox, Pocatello, Idaho; M. G. Brixen, Salt Lake City, Utah; H. W. Roberts, Ogden, Utah.



The Cigarette.

The tobacco dealers, next to the tobacco press in our city and state, cried "blue laws," and objected vehemently and successfully to the recent effort of the City Commissioners and Chief of Police B. F. Grant to give the young people immunity, one day a week, from the deadly cigarette! No wonder! It is a big business! The people of the United States smoked enough three-inch-long cigarettes, during 1911, to girdle the earth nineteen times if laid in a straight line. Ten thousand millions were manufactured, and no one knows how many billions more were made by cigarette smokers themselves. This is an average for every man, woman, and child in our land of 109 cigarettes, 80 cigars, 13 small cigars, and four pounds of tobacco, for the year. It is a shame to interfere, even for one day, with this enormous, death-dealing trade; the liberty of the corner cigar stand must not be interfered with, though it drag as many boys down to the hell of physical and mental ruin as the saloon, or start ten thousand more than the public dance hall on the road to vice.

Our illustrations, used some years ago in *Success*, show the gradual, fatal deterioration in a bright boy, from year to year, who uses cigarettes. The cigarette smoker should have a portrait of himself taken each year, and the physical deterioration shown each time should startle him into quitting the deadly habit.

"Ninety-nine out of a hundred boys, between the ages of ten and seventeen years, who come to me, charged with crime, have their fingers disfigured by yellow cigarette stains. * * * A great deal of this boyhood crime is, in my mind, easy to trace to the deadly cigarette. There is something in the poison of the cigarette that seems to get into the system of the boy, and to destroy all moral fibre."—Magistrate Crane, New York City.

"I have made the gruesome discovery that two of the largest cigarette manufacturers soak their produce in a weak solution of opium, * * * and when it is announced on authority that most cigarettes are doped with opium, the connection between cigarettes and crime is not hard to understand. Tobacco is the boy's easiest and most direct road to whiskey. When opium is added, the young man's chance of resisting the combined forces, and escaping physical, mental, and moral harm, is slim indeed."—New York City magistrate, quoted in "Success," May, 1906.

"Another of the deadly influences of cigarette smoking is the gradual killing of the power of decision. The victim begins to vacillate, to waver, and to ask everybody's advice. He cannot make up his mind about anything. He loses the power to say no."—Orison Swett Marden.

"I consider any young man at school, in college, or in any professional school, as seriously, indeed, almost fatally handicapped by the habit of smoking."—Andrew D. White.

"Boys who smoke cigarettes are like wormy apples. They drop long before the harvest time. They rarely make failure in after life, because they do not have any after. When the other boys are taking hold of the world's work, they are concerned with the sexton and the undertaker."—David Starr Jordan.

"Under no circumstances will I hire a man who smokes cigarettes. He is as dangerous on the front of a motor as the man who drinks. In fact, he is more dangerous; his nerves are apt to give way at any moment. If I find a car running badly, I immediately begin to investigate to find if the man smokes cigarettes. Nine times out of ten, he does, and then he goes for good."—Superintendent of the Lindell Street Railway, St. Louis, Mo.

The cigarette creates a longing which it cannot satisfy. Cigarette smoking impairs the digestive organs. It causes a gradual loss of appetite, and the wretched victim substitutes more cigarettes for food. He finally gets to a point where he becomes such a slave to the cigarette that he cannot do without it.



Tribute to Mary Freeze

BY SUSA YOUNG GATES

[Mary A. Burnham Freeze was born in Nauvoo, Ill., October 12, 1845. She came to Utah in 1852, arriving in Salt Lake City, October 8. She married James P. Freeze, and was the true and loving mother of nine children. In M. I. A. work, she was not only a pioneer, but a faithful, earnest helper to the last. On October 3, 1898, she became a member of the General Board Y. L. M. I. A., which position she magnified to the day of her death, January 21, 1912.—Editors.]

The great pleasure of an intimate friendship with Mary Freeze, was mine from early girlhood. She was always a simple, genuine, humble soul, she who now lies before us under this tribute of fragrant flowers. She was, above all things, a gentle, true, faithful woman.

If the measure of a woman's place in history is to be that she is loved and served by many, as she has loved and served many, then indeed is Sister Mary Burnham Freeze a great woman. For she laid the foundations of her character in service to mankind, and reared the superstructure in unselfish devotion to truth. She was a friend to be loved, a wife to be honored, a mother to be adored. She was strong in the vital force of her integrity, and powerful in the majestic quality of her fervid testimony of the divine mission of Jesus Christ, and of the courageous Martyr and Prophet, Joseph Smith. She loved and lived faithfully every revealed principle of the gospel. Without fulsome adulation, she was born to sit at the feet of her Master, and worship him in her daily duties. She revered the priesthood without envy, and honored those who honored it. She was glad that she was a woman, and by her loyalty she made her sex honorable. Without loss of womanly dignity and modesty, she loved her own sex, and rejoiced in every manifestation of their development. It is a mournful pleasure to recall the declaration she once made that when she died, she hoped her friends would ask a woman to speak at her funeral services, for a woman would understand her. In that plaintive declaration, Mary revealed one inner source of her strength and power. She respected and revered men of God, but she also loved and clung to good and great women. She sought her friendships among the gifted and noble of the priest-

hood, as well as among her own sex. She was the beloved protegee of Eliza R. Snow, of Zina D. Young, and of Elmina S. Taylor; yet also the true and admired friend of apostles and leaders of the present day. Her associations led her always upward from her own environments, if that were possible; the frivolous and the flighty knew her not. One would not expect to find Mary in the circles of the rich and haughty, but in the assemblies of the Saints, and in the cloisters of his Holy House, Mary walked with unabated faith and charm.

She was so tender in her appealing sympathies that one almost feared to find inherent weakness in the final probe. But out of the womanly softness of her soul arose the rich power of faith, to which she anchored her life.

Mary was sincere. No empty baubles of fame or worldly goods ever held attraction or fascination for her. How she escaped superficiality and self-conceit, in a world where personal vanity and personal bombast is now hidden so deftly and subtly, by the flimsy rags of masquerading loyalty and sentimental, friendly devotion, only the angel of her presence could tell. But, to the last, she was her own chaste, pure-minded, serene, unspoiled self—sweet, plain, Mary Freeze.

She was acquainted with grief, and walked often with sorrow as her teacher and guide. Pain was her mentor, and suffering was her adviser. Yet, so loyally did she entertain these heavenly disciplinarians, that even youth ceased its laughter to listen to her wisdom; and whimpering infancy curled itself to sleep on her motherly bosom, as love and peace stole out from her tender embrace.

Mary's friends chose me to speak these few words over her bier, because I once looked through her eyes on the Angel of Death, and through our united faith and the blessings of the priesthood, we one time put Death quite to rout. Ah, that dread portal which stands so often ajar between the world of things as they are, and the world of things as they will be. Poor Mary's hands were weak and frail, and her strength was spent through trying to keep that portal closed between Life to Come and Life Here. She asked my poor help. For, out of the struggle which had kept my own feet hovering on that threshold for many cruel nights and years, she hoped that I had garnered some shreds of living faith which she might cling to. Oh! those frail hands of

my friend—and O, how great was the burden, as we clasped the rod of trusting hope in God, to keep that portal closed for Mary, yet a little while. We dared no look beyond—except with eyes of faith—for over all that wide expanse beyond the gates, there hung the deadly pall of separation. And so we clung—close to each other and to God. And, bye and bye, the great gates clanged shut once more, and Mary lived to walk the ways of life for years. She could not quite forget—nor I! But oftentimes, of late, my ears have caught, in secret meditations, the melodies of that great unseen Host which came before for Mary, but whose invitation we would not listen to, as we pushed the gates close shut, strengthened by our faith in God, and the priesthood's power to keep her yet a little while.

How weak we are. How longingly we cling to life's most bitter scenes. And Oh! how good our Father is to let us face this life with such brave, longing eyes. But if Mary's children, gathered here, could see their lovely angel mother, clad in her royal robes, her shining eyes, her matchless beauty, and her transcendent happiness—what sobs of loving praise would echo through this room for such a joy as theirs. We see this life through darkened glasses, but my Mary knows how glorious are the sunlit spaces of those heavenly courts. And when she leaves us as we lay her body in its friendly resting place, beneath the coming springtime sego lilies, who shall say that Mary is not ready now to walk in sweet sincerity within the sacred courts of heavenly temples, where shining spirits learn and receive those sacred keys and powers which will crown their whole eternity with happiness and peace divine? Nay, more; can we not see them all in turn walk tenderly by Mary's side, as she unfolds to them in simple phrase the limitless span of God's great plan to redeem a fallen world through his own laws and gospel?

When Mary leaves us, I am sure she'll still wear her simple crown of saint-like peace and loving sympathy. For she was indeed that greatest gift of God to man—a woman greatly loved, and loving greatly. Gather about her, husbands, children, wives, and friends. Your tears will fall upon the fertile soil of that rich field which sorrow plows through the human heart, with furrows where seeds of truth can be dropped, to bring forth harvests in the great eternal worlds to come! Our Mary's life has made the world a better place in which to live.

Editor's Table

Pre-existent States.

In answer to numerous inquiries on questions treated upon in certain class exercises, the First Presidency of the Church present the following, under date of January 31, 1912:

To Whom it May Concern: The First Presidency have nothing to advance concerning pre-existing states, but that which is contained in the revelations to the Church. The written standards of scripture show that all people who come to this earth and are born in mortality, had a pre-existent, spiritual personality, as the sons and daughters of the Eternal Father. (See *Pearl of Great Price*, Chap. 3, verses 5-7.) Jesus Christ was the first-born. A spirit born of God is an immortal being. When the body dies, the spirit does not die. In the resurrected state the body will be immortal as well as the spirit. Speculations as to the career of Adam before he came to the earth are of no real value. We learn by revelation that he was Michael, the archangel, and that he stands at the head of his posterity on earth. (Doctrine and Covenants, Section 107:53-56.) Dogmatic assertions do not take the place of revelation, and we should be satisfied with that which is accepted as doctrine, and not discuss matters that, after all disputes, are merely matters of theory.

Your brethren.

(Signed) JOSEPH F. SMITH,
ANTHON H. LUND,
CHAS. W. PENROSE,
First Presidency.

Relating to the identity of Adam, it might be further stated that the Prophet Joseph Smith, at Far West, about 1839, gave some information upon this subject, which is found in one of his sermons (page 468, *Historical Record*). From this we learn that Adam is Michael, the archangel, spoken of in the scriptures. He is the father of the human family, and presides over the spirits of all men. Jesus Christ stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to

Jesus, the Son of Man, that which was delivered to him as holding the keys of the universe, and retains his standing as head of the human family. Jesus is the mediator of the new covenant. He is the great High Priest; Adam next.

From these statements, and from many others that might be quoted, it is clear that Adam and Christ are two persons—not the same person. It is erroneous doctrine to consider them one and the same person, for Jesus is the Christ, a member of the Trinity, the God-head, and to whom Adam, the father of the human family upon this earth, is amenable. Adam will have to account for his stewardship to our Lord and Savior, Jesus Christ, whose blood atones for the sins of those who have fallen by the transgression of Adam.

Testimony of Jacob Gates.

My father, Jacob Gates, while on his way to England, in 1849, stopped at the town of Richmond, where lived at that time Oliver Cowdery. Hearing that Oliver was in poor health, and wishing to renew old acquaintance, as they had been friends in earlier days, father called on him at his home. Their conversation, during the visit drifted to early Church history, and to their mutual experiences during the troublous times in Missouri and Illinois. Finally father put this question to him: "Oliver," said he, "I want you to tell me the whole truth about your testimony concerning the Book of Mormon—the testimony sent forth to the world over your signature and found in the front of that book. Was your testimony based on a dream, was it the imagination of your mind, was it an illusion, a myth—tell me truthfully?"

To question him thus seemed to touch Oliver very deeply. He answered not a word, but arose from his easy chair, went to the book case, took down a Book of Mormon of the first edition, turned to the testimony of the Three Witnesses, and read in the most solemn manner the words to which he had subscribed his name, nearly twenty years before. Facing my father, he said: "Jacob, I want you to remember what I say to you. I am a dying man, and what would it profit me to tell you a lie? I know," said he, "that this Book of Mormon was translated by the gift and power of God. My eyes saw, my ears heard, and my understanding was touched, and I know that whereof I testified is true.

It was no dream, no vain imagination of the mind—it was real.”

Then father asked him about the angel under whose hands he received the priesthood, to which he made answer thus: “Jacob, I felt the hand of the angel on my head as plainly as I could feel yours, and could hear his voice as I now hear yours.”

Then father asked this question: “If all that you tell me is true, why did you leave the Church?” Oliver made only this explanation; said he: “When I left the Church, I felt wicked, I felt like shedding blood, but I have got all over that now.”

State of Utah, County of Salt Lake, ss. Jacob F. Gates, of Salt Lake City, Utah, being first duly sworn, deposes and says, that he is a citizen of the United States, of the age of fifty-seven years, and that he is the son of Jacob Gates, who, prior to his death, related to affiant a conversation which he had with Oliver Cowdery, at the town of Richmond, State of Missouri, and that the above and foregoing is a true and correct statement of said conversation as given to him by his father.

JACOB F. GATES.

Subscribed and sworn to before me this 30th day of January, 1912.

ARTHUR WINTERS, Notary Public.

My commission expires December 3, 1915.

Heaven and Hell.

A good student and brother has written to know where Hell is, and he asks:

“Are we to understand (as written in Matthew 25:41, ‘Depart from me, ye accursed, into everlasting fire prepared for the devil and his angels’) that such a place as Hell really exists?”

Hell is, evidently, wherever one's mental condition would make it. Without doubt, such a place exists, but where the place is, we are not able to say, as there is no revealed word upon the subject. In this life, however, both Heaven and Hell are upon this earth, and wherever, by our acts, we ourselves make them. It is not a far-fetched guess, either, to say that Heaven for the righteous will be on this earth in the hereafter. (Read Doc. and Cov. 88:17-26.)

As to the meaning of “everlasting fire prepared for the devil and his angels,” we have a thorough explanation in the 19th section of the Doctrine and Covenants, beginning with the 10th

verse and reading to the 12th. From this we understand that everlasting, or eternal, punishment is simply God's punishment, because he is eternal. The punishment will abide forever, but a man will not suffer it forever; and each individual will receive of that punishment in the hereafter as he deserves, but with it he will also receive eternal justice, and there is escape by repentance, before the resurrection and the judgment, even as there is in this world.

Furthermore, we understand Hell, as stated, to be both a place and a state or condition of torment, in which the wicked who have passed away from this life will suffer suspense, remorse, and anguish looking for the indignation of a just God before their resurrection. This condition will continue as long as justice shall demand it, and until the sinner shall repent and turn to God and obey him; or, on the other hand, choose to obey the devil. Their further destiny will be in conformity with their works and desires, according to the eternal principles of justice and mercy extended by an allwise God. For, if men desire to do evil, and follow that desire, all the day long while in this life, they shall have their reward of evil when the night cometh, both in the spirit world and after the resurrection; even as those who do good, shall inherit the Kingdom of God, endless life, and eternal happiness.

If, after the resurrection, men still remain evil, having refused to repent, they will be consigned to the dominion of the devil, who has subjected them, which is Hell and damnation. They had mercy extended to them, but would not turn from their evil ways; they were warned of their iniquities, but would not depart from them; they were commanded to repent, but would not. They chose the evil, and will, therefore, inherit the kingdom of the devil, Hell, or endless misery. And it becomes plain, therefore, that men are their own judges, they stand or fall, are good or evil, as they desire and do good or evil in their hearts and acts—hence, we make Heaven or Hell for ourselves, not only hereafter, but now. The lesson we should learn is that the way of salvation is prepared which leads to Heaven, and we may walk therein, and be saved. To do this, we are asked to repent of our sins, render loving service to God and our fellow men, and obey the gospel, whose author is Jesus Christ, the light and life of the world. In and through him alone are men redeemed and saved.

In this connection we advise the reading of Alma, chapters

40 and 41, and Mosiah, chapter 16, where the doctrines of the Latter-day Saints on this subject and on the resurrection, the restoration, and the judgment, are set forth in great practical plainness, applying not only to the future, but to our lives here and now.

Get Busy.

The elder who wrote this message is a son of President Joseph F. Smith. He sent it to his brother, James, and in his short epistle, dated Hannover, Germany, January 12, 1912, touches several chords of human interest:

Dear Brother James: I received your letter and the enclosed money, all right, and I was thankful that you wrote.

I've got your dollar in my pocket *immer noch*. I hate to break it. Brother Clive and Sister Campbell also sent one apiece.

Who milks the cow now?

Don't let the music slip. When you get over here, and have to be the organist, the choir leader, and the soloist, you will appreciate a little training. It's surprising how many fellows can't play, but would like to!

Nearly all the missionaries I have worked with have had opportunities to learn, and every one of them kicks himself, and would give a finger to have the same chance again.

Get Royal interested, there's nothing like starting young.

You can't imagine how fine it sounded when Clifford Clive played the organ.

It makes a fellow wish he could do so, too, and the only reason he can't is because he hasn't enough interest to work like Clifford Clive does.

There is no royal road to geometry, and no royal road to music, and no royal road to anything that's worth while. We measure the value of things by the *work* we put into them, or to get them. Nothing is worth while that doesn't cost time, blood, sweat, intense interest, patience and fixed purpose. What do you want? Is it hard to get? Then begin to work now. Tomorrow is always tomorrow, but make haste now and do it well.

Your brother,

CALVIN S. SMITH.

Inspiring Hymns.

I enjoyed reading the many good things said of Eliza R. Snow, on the Sunday evening of January 21, 1912, when the Genealogical Society of Utah celebrated the birthday of this sweet poetess of Zion. I noted, too, with particular pleasure, the kindly references made, on this occasion, to Sister Emily Hill Woodmansee, her life and writings. Believing that a letter of sympathy, which I wrote to a friend of hers after her death, would be of interest to many of the readers of the ERA who love her hymns, I am pleased to present it here:

"Our hymn book is full and running over with words of comfort and blessing, but no other hymn has given me such comfort as has Sister Emily Hill Woodmansee's, 'Providence is over all.' It may be that my having known her all my life, and of her sufferings and trials, has endeared her hymns to my heart. I know that her life was lived in full and complete accord with the splendid teachings of her beautiful hymns. I am wonderfully partial to the teachings and writings of those whose lives I know to be in full accord with their own words. Where they do not harmonize, I am free to confess that the teachings fall on deaf ears, in my case. Sister Woodmansee was one of the truly heroic souls whom the gospel found and bound to the Church, with bands of love as strong as steel. The gospel found her in England. She came to Zion part of the way with the handcart company, and suffered the hardships incident to that trip, which are far beyond the power of pen to paint. She married one of the gifted men of the Church who, like herself, was able to write songs which inspired and comforted the people. I will quote a verse from one of her husband's hymns (page 29):

Arise, O glorious Zion,
Thou joy of latter days,
Whom countless Saints rely on,
To gain a resting place;
Arise and shine in splendor,
Amid the world's deep night,
For God, thy sure defender,
Is now thy life and light.

"This man's life was not like hers, in full accord with his writings, and she had the sorrow of seeing her husband and the

father of her children cut off from the Church.

"She later married a wealthy man who afterwards became very poor, and she suffered deep poverty. She might have suffered more had it not been for an impression which came to me that she was in great need of assistance, and following this impression, I called on her and had the pleasure of giving her some aid in her trouble.

"During her whole life, she lived in perfect accord with the teachings of her beautiful hymns, and was an heroic, faithful soul, always trusting in God no matter how dark and drear her skies appeared. I quote the poem, 'Providence Is Over All'":

When dark and drear the skies appear,
And doubt and dread would thee enthrall,
Look up nor fear, the day is near,
And Providence is over all.
From heav'n above, His light and love
God giveth freely when we call;
Our utmost need is oft decreed,
And Providence is over all.

With jealous zeal God guards our weal,
And lifts our wayward thoughts above;
When storms assail life's bark so frail,
We seek the haven of His love.
And when our eyes transcend the skies,
His gracious purpose is complete,
No more the night distracts our sight—
The clouds are all beneath our feet.

The direst woe that mortals know,
Can ne'er the honest heart appall,
Who holds the trust—that God is just,
And Providence is over all.
Should foes increase to mar our peace,
Frustrated all their plans shall fall.
Our utmost need is oft decreed,
And Providence is over all.

I believe that one of the favorite hymns of President Joseph F. Smith is written by Sister Woodmansee. It is entitled, "Uphold the right, though fierce the fight." (Hymn Book, p. 434):

Uphold the right, though fierce the fight,
And powerful the foe,
And freedom's friend, her cause defend,
Nor fear nor favor show.

No coward can be called a man—
 No friend will friends betray;
 Who will be free, alert must be;
 Indiff'rence will not pay.

Note how they toil whose aim is spoil,
 Who plundering plots devise;
 Yet time will teach that fools o'erreach
 The mark and lose the prize.
 Can justice deign to wrong maintain,
 Whoever wills it so?
 Can honor mate with treach'rous hate?
 Can figs on thistles grow?

Dare to be true, and hopeful, too;
 Be watchful, brave and shrewd;
 Weigh every act; be wise, in fact,
 To serve the general good.
 Nor basely yield, nor quit the field—
 Important is the fray;
 Scorn to recede, there is no need
 To give our rights away.

Left-handed fraud let those applaud
 Who would by fraud prevail;
 In freedoms' name, contest their claim,
 Use no such word as fail;
 Honor we must each sacred trust,
 And rightful zeal display;
 Our part fulfil, then come what will,
 High heaven will clear the way.

HEBER J. GRANT.

Messages from the Missions

Elder Vernon J. Clark, writing from South Bend, Indiana, says the three elders in that place have succeeded in organizing a Sunday school. Many parents are letting their children come to the school, and are so well pleased with the way the children are taught the principles of the gospel that they accompany them, and learn more of the gospel as taught by the Latter-day Saints. The cottage meetings are well attended and there is keen interest. Elders, left to right: H. C. Young, Fruitland, New Mexico; Vernon J. Clark, Georgetown, Idaho; Leslie Warburton, Tooele, Utah.



Elder Wells Cloward, writing from Mount Vernon, Illinois, January 16, stated that the Hill branch of the Church of Jesus Christ of Latter-day Saints has done much to further the truth among the people of that section. The meeting house was dedicated in 1907. When the building was first erected the people were much against the work, but since they have had the privilege of studying the faith of the Latter-day Saints and living among them, they have become much softened. At the Christmas, 1911, entertainment, people for miles around joined with the Saints in the celebration of the birth of our Lord and Savior Jesus Christ. Those present expressed themselves that the entertainment was the best they had ever attended. One man who was called upon to speak said he had been very much benefited by attending, and he knew the entertainment would help all present to live better lives in the future. He hoped he would be able to attend many more such gatherings. The elders at Mount Vernon, Ill., are: Wells Cloward, J. N. Scovil, E. H. Asay and Charles T. Johnson.

Elder Grant Ivins, writing to the "Era" from Tokyo, Japan, says: "There are fifteen of your friends in Japan who watch for the "Era," and read it with pleasure; and the only reason that sixteen of us do not enjoy its contents is that Chiyo doesn't read very well yet, but she is 'coming,' and though we fear from indications that the Japanese will hinder her progress in our mother tongue, we shall endeavor to see that she is taught somewhat in the learning of her father, which consists partly of good old English, and a knowledge of what is published in 'your,' perhaps better 'our,' magazine. We are working earnestly, with perhaps more hope than success; but we feel unable to rightly judge the good which we are doing. We know one thing,



however, which gives us much satisfaction—we know that we are carrying the first news of the teachings of our Savior to many of

Japan's people. Though we have not the opportunity of seeing the enlightened Christian accept the knowledge of the restored gospel, we enjoy the chance which we do have of watching the effect of true religious light in its operation on the hitherto darkened mind. We are doing our best to spread that light, and feel in a way satisfied with our labors here. The missionaries in the group are: Left to right, back row: James M. Miller, Murray; Lloyd O. Ivie, Salina; Lester T. Chipman and Leonard E. Harrington, American Fork; Alvin B. Hintze, Murray; Henry R. Emmett, Ogden; Grant Ivins, Salt Lake City, Utah; E. LeRoy Anderson, Salem, Idaho; front row: William S. Ellis, North Ogden; Joseph H. Stimpson, Riverdale; James Scowcroft, Ogden; Elbert D. Thomas, mission president, Edna H. Thomas, Salt Lake City, Utah; Chiyo Thomas, Tokyo, Japan; Jay C. Jensen, mission secretary, Heber City; Walter H. Barton, Kaysville, Utah.

Elder Shirley Penrose Jones, writing from Hull, England, December 19, gives an account of a celebration of Thanksgiving day, November 31: "Although away from home, and in a country where this day is not regarded, we enjoyed a real Thanksgiving spirit, possibly cultivated by an excellent dinner, including roast turkey, plum pudding and sweet corn. This latter dish was quite a delicacy, since it was the first any of us had eaten in England. On Saturday we met in priesthood meeting, at which a departure was made from the usual mode of procedure, and the question, 'Resolved, That we are worship-



ping on the correct day,' was debated, with two elders on each side and the remainder of the class as critics and judges. Very interesting and valuable points were brought out, and we all felt better for coming together. Elders, left to right, top row: Charles A. Walters, Eureka, Utah; John F. Olesen, Hooper, Utah; Alvin J. Sharp, Preston, Idaho; second row: T. Roy Bell, Richmond; William T. Patrick, Salt Lake City; Joseph F. Holyoke, Parowan, Utah; Homer J. Brown, Cardston, Canada; Douglas T. Murdock, Heber City; William H. White, Jr., Salt

Lake City; bottom row: Edward Williams, Spanish Fork; Shirley P. Jones, conference secretary, Salt Lake City; Conference President Bernard Parry, Manti, Utah; Elmer W. Smith, Thatcher, Idaho; Hyrum B. Harris Henefer, Utah.

Elder Rex I. Spencer, of the Missouri conference, Central States mission, writes that the elders in his district have been laboring in the city of Cape Girardeau, in Missouri. The circuit judge permitted



them to use the court house to hold a meeting in, and while he was severely criticized, he stated to the elders that he was not at all sorry that he let them use the house, as he made no distinction between religious sects, which shows a liberal mind; and also that as Latter-day Saints we are able to meet and make favorable impression upon a good class of people. "Just prior to coming to this town, we worked in a place where, for five weeks, we never bought a meal nor a bed, but were amply provided. In one month, we held twenty-eight hall meetings

and seventeen cottage meetings, and this was in a town where, two years ago, I could hardly find a place to stop, which shows a marked change for the better." Elders in the picture are: Homer Taylor, Richfield; Rex I. Spencer, Salt Lake county, Utah.

Writing from Newport, England, January 20, Elder J. H. Vaughan reports that missionary work is progressing nicely in that district, notwithstanding the misrepresentation of the Latter-day Saints in some of the papers and particularly by the picture shows which are being exhibited, detrimental to the people. These are causing the fairest

minded and most thoughtful, however, to investigate as never before. "In tracting, yesterday, I had a conversation with a fine looking, middle aged man, at whose house I called with a tract. He invited me in, saying that he desired to talk personally with a 'Mormon,' and to learn for himself something about them. He is an English lawyer, born and reared in Newport. Asking me about the object I had in visiting here, I told him that it was to preach the restored gospel of Jesus Christ.



When he stated that the gospel had been on earth ever since Christ was here, I begged to differ with him, and thus had the privilege to relate to him the vision of Joseph, concerning the restoration of the Book of Mormon, and the priesthood and authority granted to the Latter-day Saints through the visitation of

angels to the Prophet Joseph Smith. Parting with him, he expressed a desire to have more of our literature, and wished me success in my labors." The elders in the portrait are: Left to right: J. W. Madsen, Provo, Utah; J. H. Vaughan, Calders Station, Salt Lake City; A. L. Flitton, Shelton, Idaho.

Elder Ezra J. Poulson, Richmond, Virginia, states that cottage meetings are being held at the homes of the Church members, at



which many new friends and investigators are generally in attendance. The elders find that a great deal of prejudice has been removed through the recent visit of the Tabernacle choir. This is a new field, but prospects are bright for a thriving branch. The elders in the picture are: Front: Ezra J. Poulson, Paris, Idaho; back, left to right: Reuben A. Farnsworth, Dublan, Mexico; John L. Ferris, Junction; Oscar Whiting, Mapleton, Utah.

Elder Elmer Jackson, writing from St. Joseph, Missouri, January 26, states that the people in the St. Joseph branch of the Independence



conference are treating the elders in a friendly way. Quite a number of the people are very much interested in the gospel message, and the meetings are well attended by friends and Saints. The St. Joseph branch has a membership of about forty, and is in a thriving condition. The elders and lady missionaries in the photograph are: Left to right: T. F. Riggs, Mesa, Arizona;

Henry Miller, Thayne, Wyoming; Elmer Jackson, Randolph, Utah. Back row: Miss Pearl Critchfield, Oakley, Idaho; Dagmar Mauritsen, Logan, Utah.

Olaf J. Anderson, president of the Copenhagen conference, writes under date of January 2: "The missionaries of the Copenhagen conference of whom there are thirty-two, are doing a good work among the people. During the past holidays they were invited out to many socials among the Saints and friends. On December 26, the Sunday school pupils and their friends enjoyed a Christmas-tree party, all being served with chocolate and cake and a sack of nuts. On Friday, 29th, the choir gave a concert, and on the evening of the first of January a leap-year party was given, in which many of the Saints and their friends participated."

Priesthood Quorums' Table

How to Take Up a Lesson—Part III.—In this lesson we will continue the subject of what constitutes a good teacher.

While it is imperative that a teacher have a fund of information, it must not be thought that he is simply to stand before the class to give out his information to his hearers. The knowledge of the teacher is only obtained through hard work, that is, by a great deal of careful reading combined with good, hard thinking. Therefore, the knowledge of the teacher cannot be given to those whom he teaches, for all must obtain knowledge in the same way. The intelligence of the teacher can only be used, after all, as a sort of directive force for those whom he teaches. A good teacher gets his class to thinking and studying, by questioning them, and after all he is only the director, and imparts to his hearers an enthusiasm which will inspire them to mental effort. The teachers of the various Quorums should by no means do all the talking before a class, but the talking should be done by the members. This is a point that many of our class teachers fail to realize and, as a result, in many of the classes using the Year Book teachers take up the entire time in expounding a lesson and the members are required to do but little work. In fact, they only sit and listen with very little mental effort. It must be kept in mind that all have the same privilege, to think and to express their thoughts, which should of course, be encouraged in every way. The class teachers should simply question the class and direct their statements, so that they may be properly correlated with the main thought of the subject under discussion. We say, then, to the class teachers, "Do everything you can to get the members to talking on the lesson that has been assigned the week before." This will encourage all the brethren and make them feel that their contributions to the lesson are important. It is these contributions of thought from all that constitute a good lesson.—Levi Edgar Young.

It is reported that the Swedish government has appropriated some thirty thousand kroner to be spent in enlightening the general public of that nation on the "Mormon" question. It would be too much to expect, of course, that this amount be given to the "Mormon" missionaries now laboring in that kingdom. But really, they are more competent than any one else can be to give true light on the question, and are now doing all they can on the subject free, and without purse or scrip. Their doctrines put into daily practice will make the people better. There need be no fear that those who join the Latter-day Saints, and live according to the gospel of Jesus Christ taught in its purity by them, will be anything but clean in their lives, noble in their demeanor, and loyal citizens and neighbors. The purpose of the tens of thousands of students in these priesthood quorums is to learn to live the righteous principles of the gospel of Christ.

Passing Events

New Mexico was admitted to the Union on January 6, 1912, President Taft signing the admission proclamation on that date, and on the 8th of the month George Curry, Republican, and H. B. Ferguson, Democrat, the first congressmen from the new state, took the oath of office in the House of Representatives.

The Turks and Italians are still at war in Tripoli. On January 7, an armed yacht and seven Turkish gunboats, for transporting troops from Arabia to reinforce the Turkish army in Tripoli, were destroyed by Italian warships in the Red Sea. The Egyptian government has refused the transmission of Turkish troops through Egypt to Tripoli.

China Became a Republic on Lincoln's birthday, 1912. The Manchu dynasty abdicated, after an absolute rule of three hundred years, accepted the republic, and agreed to the conditions. A day or two later Yuan Shi Kai became the new president chosen by the Assembly, and Doctor Sun Yat-Sen, the provisional president, agreed to arrangements.

Arizona Became a State of the Union on Wednesday, Feb. 14, 1912. President Wm. H. Taft signed the statehood bill on that day at 10 a. m. President Lincoln, on Feb. 24, 1863, signed the proclamation creating Arizona a territory, and it was expected the state would be admitted on his birthday, but the act was delayed owing to the President's absence from Washington until the 14th, which date, in 1862, is the day Jefferson Davis proclaimed the territory a member of the Southern Confederacy, fifty years ago. Utah congratulates.

Rev. John Grier Hibben, LL. D., was elected, January 12, to succeed Dr. Woodrow Wilson as president of Princeton University. Rev. Hibben was born in Peoria, Illinois, in 1861, and was ordained a Presbyterian minister in 1887. He became professor of logic and psychology at Princeton, in 1903, and is the author of a number of books on logic and philosophy. In the meantime, Dr. Woodrow Wilson is laying his lines for the Democratic nomination to the office of President of the United States, and making some headway, notwithstanding his unfortunate disagreement with Colonel Harvey, of "Harper's Weekly," and Colonel Watterson, of the Louisville "Courier-Journal."

Cuba and intervention by the United States were again brought to the front, January 16, when the President of the United States served notice on the President of Cuba that the United States "looks to the government of Cuba to prevent a threatened situation which would compel the government of the United States * * * * * to consider what measure it must take in pursuance of the obligations of its relations to Cuba." The threatened troubles are those that would follow the participation of the military in the approaching presidential election. The Cuban government and people took immediate notice, and the law forbidding the army and its officers from taking part in politics will not be repealed.

A potato growing contest has been inaugurated by the National Copper Bank and an invitation is made to potato growers compete for a potato trophy, and a cash prize of \$100, offered by the bank for the purpose of rousing among the boys of the state a keener interest in scientific farming. The cash prize is given outright to the winner, but the cup is obtained only by the boy who wins it three times in succession. All boys under eighteen, on the 31st of December in the year in which the contest is conducted, are eligible for entry, free. The contestant must prepare, plant, cultivate and harvest the potatoes, and must grow at least one acre. Further information will gladly be furnished by Lewis F. Boyle, Director Potato Growing Contest, care of National Copper Bank, Salt Lake City, Utah. The contestant may grow potatoes on land anywhere in his county, whether owned, loaned, or rented.

The situation in Persia came to a crisis in December, when the Persian government submitted to the Russian demand for the dismissal of W. Morgan Shuster, the American Treasurer-General, who was placing Persia on an independent financial footing, and freeing her from the money thralldom of Russia. This did not please the Russian government, which therefore made a demand upon the Persian government to dismiss him. The right of Russia to so dominate northern Persia is admitted by Great Britain, which liberal government thus becomes a party to Persia's thralldom, by supporting the Russian claims. The Russian boundaries are also being extended in central and eastern Asia, by means of the Chinese revolution. Mongolia has declared its independence of the Pekin government, and late in December all the Chinese officials were expelled from its chief city. This gave Russian troops on the frontier an excuse to enter the country, and all arrangements were made at the same time to strengthen the Russian position in Chinese Turkistan. Under the present conditions China is powerless to resist Russian aggression, and if Turkistan and Mongolia should become subject to the Czar, nearly two million square miles will be added to the dominion of his tyrant monarchy.

Mr. Charles Henry Woodard, South Royalton, Vermont, died January 15, 1912, at the age of 59. He succeeded his father, who died many years ago, as the proprietor of the old Woodard hotel, afterwards known as the South Royalton House. He is remembered by the people of Utah, and his memory respected, because of his courtesy and kindness extended to the representatives of the Church during the erection of the Joseph Smith monument at his birthplace, and especially upon the occasion of its dedication. He did everything possible to make the visit of the people pleasant and enjoyable. The reception and religious services were held in the upper hall of the hotel, largely attended by the people of Royalton and Sharon. Delicious meals were served to those who were present, and mainly through his care and interest, perfect arrangements were made for the transportation of the large company from the village to the site

of the monument, three and a half miles distant. From that time until his death, Mr. Woodard was a consistent and obliging friend of all "Mormons" who visited the neighborhood and called upon him for any service whatever. He was a genial, agreeable gentleman. His wife died several years ago, and his only son, Borodel, survives him.

New Wards and Changes in Bishops, Etc., for the Month of January, 1912, as reported by the Presiding Bishops' Office:

New Wards. Salina ward of the Sevier stake disorganized. Salina First ward organized, with Kelcey Walter Bird, bishop, and Hans J. Gottfredson, ward clerk; also Salina Second ward with Godfred Lorentzen, bishop, and James M. Jorgensen, ward clerk. Both wards are in the Sevier stake.

President. C. Alvin Orme, Tooele stake, with Charles R. McBride, first, and Alonzo J. Stookey, second counselor.

Bishops. Thomas A. Beal, Ephraim North, South Sanpete stake, to succeed John S. Beal; Archibald Oldroyd, Jr., Lyman ward, Wayne stake, to succeed George A. Chappell; Owen M. Sanderson, Ogden Sixth ward, Ogden stake, to succeed Henry W. Gwilliam; Ephraim Dastrup, Loa ward, Wayne stake, to succeed Jacob S. Bastian.

Ward Clerks. Ralph E. Lucas, Pima ward, St. Joseph stake, to succeed Clarence D. Davis; David Johnson, Provo Sixth ward, Utah stake, to succeed Jesse McCullough; Alma V. Reese, Benson ward, Cache stake, to succeed M. J. Ballard; Christian M. Mickelsen, Redmond ward, Sevier stake, to succeed James Christensen; Mahonri Thomson, Ephraim North, South Sanpete stake, to succeed James Orrin Anderson; Daniel H. Sidgwick, Downey ward, Pocatello stake, to succeed Mark L. Johnson; Lewis W. Freer, Twin Groves ward, Yellowstone stake, to succeed Charles Caldwell; William O. Tyler, Bryce ward, St. Joseph stake, to succeed Bentley Sessions; Arthur F. Law, Soda Springs ward, Bannock stake, to succeed Thomas H. Horsley; Richard E. Egan, Byron ward, Big Horn stake, to succeed Charles Jensen; Frank Staheli, Washington ward, St. George stake, to succeed Andrew Sproul.

Michigan Divorces Are Crying Evils. From a recent eastern paper, published at Detroit, Michigan, we learn that Reverend Charles W. Williams, Episcopal Bishop of Michigan, created a sensation at the monthly meeting of the Detroit Pastors' Reunion, January 10, when he declared that consecutive polygamy in Detroit was worse than contemporaneous polygamy in Utah. He went on to say: "The 'Mormon' may have several domestic establishments, but he never tries to evade responsibility for the support of all of them. Our consecutive polygamists, here in Detroit, get married, have children, and get tired of their wives; then they proceed to calmly shuffle off all responsibility for the support of their family, if the court will let them, and hasten to get married again. The cause of divorce lies deep in the hedonistic temper of American civilization. Too many of our people think of life as a sort of picnic experience. Their favorite saying is 'Get all you can of fun as you go.' Their existence prac-

tically lies between peaches and pills, then these butterflies drift into an attachment founded on lust, for convenience, and without thought go into the marriage relation. They are in it simply for a good time, with no thought of the principle involved—the institution of a home or family or the stability of civilization. We ministers perhaps unconsciously foster this pleasure-loving class. In our sermons of late, we have put too much emphasis on happiness and too little on stern righteousness and responsibility. I would like to see the old practice of crying the bann revived, and ministers refuse to marry parties they did not know unless accompanied by competent witnesses, who could vouch for their fitness to enter the marriage state. I would like also to have you marry only the innocent party to a divorce, granted on the one statutory ground."

Franklin J. Fullmer, now presiding over the Tahitian mission of the Church of Jesus Christ of Latter-day Saints, was born in Salt Lake City, in the old Sixth ward, March 25, 1882. He is the grandson of the late David Fullmer, for many years connected with the presidency of the old Salt Lake Stake of Zion, and is the son of David Fullmer and Caroline Linnell Fullmer. He was called to take his first mission to Tahiti, in May, 1904, leaving the same month and continuing his missionary labors in that land for three and a half years. He was called on the 3rd of August, 1911, to return, to preside over the Tahitian mission and, with his wife, Maud Hodgson Fullmer, left Salt Lake City for Tahiti on September 7, 1911. Elder Fullmer is a faithful worker in the Church, and has held all the offices in the Priesthood, from deacon to high priest.



FRANKLIN J. FULLMER

Besides his labors in the organizations of the Priesthood, he has been identified, all his days, with Sunday school and Mutual Improvement work. He received a fair education in the Salt Lake High School, the Latter-day Saints University, and the Latter-day Saints Business College. He is by occupation an architectural draftsman, "except," as he humorously remarks, "when absent doing missionary work." He has resided a number of years in Forest Dale ward, in the Granite stake of Zion, and is a young man highly respected and well fitted for the responsible position that he is now filling.

Martin Cristopherson, of Farmers ward, Granite stake, has been called to preside over the Scandinavian mission, to replace President

Andrew Jenson, and will leave for Copenhagen in early March to fulfil the labors of this responsible calling. Elder Cristopherson is a native of Christiania, Norway, where he was born April 13, 1850. At the age of fifteen, he joined the Church, and soon after, during the intervals when not engaged in his daily work, was called to distribute tracts, and invite the people to the meetings. At the age of seventeen, having learned the florist's trade, he was employed as assistant gardener at the king's palace, at Christiania. He was called to leave this position in the spring of 1870, and to devote his entire time to missionary work, under the direction of C. D. Fjeldsted, then president of the Christiania conference, who asked him to take charge of the Fredrikstad branch, where he labored fifteen months, adding fifty members to the Church. At this place he was imprisoned for baptising. Being released, in the summer of 1871, he emigrated to Utah, where he arrived in October of that year. He was immediately employed as private gardener by D. F. Walker, for whom he labored for twelve years. In 1883, he was called by President John Taylor to



MARTIN CHRISTOPHERSON

take a mission to Scandinavia, where he labored in the Christiania conference for twenty-five months, presiding over the conference during the greater part of that time. He was the counselor to A. W. Winberg for ten years, presiding over the Scandinavian meetings of the Salt Lake stake, and later served as counselor to President J. M. Sjodahl. At the organization of the Granite stake of Zion, he was selected as one of the high counselors of that stake, which position he now holds. Three of his sons have performed missions in Norway. Soon after returning from his last mission, Mr. Christopherson organized the Salt Lake Nursery company, which is carrying on an extensive business, sending out hundreds of thousands of trees every year. In his business he has laid out some of the most extensive public parks in Utah, among them those of the City and County building, the Capitol grounds, the University, the Reform school in Ogden, the Manti Temple, and many private grounds in Salt Lake City. He held the office of county commissioner between 1894 and 1896, in Salt Lake county, and acted for many years as trustee of schools in Salt Lake City and county. He is greatly interested in mission work, and has done much good work among the Scandinavians in Salt Lake county. His experience, faith, and ability, especially fit him for the successful performance of the work to which he has now been called.



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